

PRABUDDHA BHARATA

or **AWAKENED INDIA**

**A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896**



August 2015

Vol. 120, No. 8

₹ 10.00

THE ROAD TO WISDOM

SWAMI VIVEKANANDA ON

Reason versus Religion—IV

A second explanation of knowledge is that the explanation of thing must have come from inside and not from outside. There had been the belief that, when a man threw up a stone and it fell, some demon dragged it down. Many occurrences which are really natural phenomena are attributed by people to unnatural beings. That a ghost dragged down the stone was an explanation that was not in the thing itself, it was an explanation from outside; but the second explanation of gravitation is something in the nature of the stone; the explanation is coming from inside. This tendency you will find throughout modern thought; in one word, what is meant by science is that the explanations of thing are in their own nature, and that no external beings or existences are required to explain what is going on in the universe. The chemist never requires demons, or ghosts, or anything of that sort, to explain his phenomena. The physicist never requires any one of these to explain the things he knows, nor does any other scientist. And this is one of the features of sciences which I mean to apply to religion. In this religions are found wanting and that is why they are crumbling into pieces. Every science wants its explanations from inside, from the very nature of things; and the religions are not able to supply this. There is an ancient theory of a personal deity entirely separate from the universe, which has been held from the very earliest time. The arguments in favour of this have been repeated again and again,



how it is necessary to have a God entirely separate from the universe, an extracosmic deity, who has created the universe out of his will, and is conceived by religion to be its ruler. These things do not concern the philosopher at all, but he says the heart of the thing was wrong; it was an explanation from outside, and not inside. What is the cause of the universe? Something outside of it, some being who is moving this universe! And just as it was found insufficient to explain the phenomenon of the falling stone, so this was found insufficient to explain religion. And religions are falling to pieces, because they cannot give a better explanation than that. Another idea connected with this is the modern law of evolution. The whole meaning of evolution is simply that the effect is nothing but the cause in another form, that the whole creation is but an evolution and not a creation. That is to say, every effect is a reproduction of a preceding cause, and we need not go outside the universe to seek the causes of these changes; they are within.

From *The Complete Works of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 2013), 1.380-82.



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Editor
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Proofreading
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Production Editor
Swami Chidekananda

Cover Design
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General Assistance
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Circulation
Indrajit Sinha
Tapas Jana

EDITORIAL OFFICE
Prabuddha Bharata
Advaita Ashrama
PO Mayavati, Via Lohaghat
Dt Champawat · 262 524
Uttarakhand, India
Tel: 91 · 96909 98179
prabuddhabharata@gmail.com
pb@advaitaashrama.org

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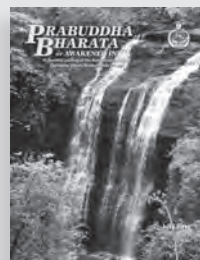
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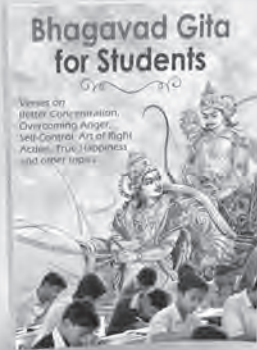
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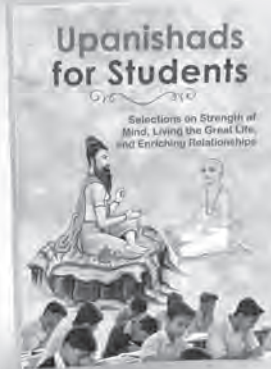
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Arise! Awake! And stop not till the goal is reached!

Maitrayaniya Upanishad

August 2015
Vol. 120, No. 8

मैत्रायणीयोपनिषत्

प्रजापतिर्वा एकोऽग्रेऽतिष्ठत् स नारमतैकः सोत्मानमभिध्यात्वा बह्वीः प्रजा असृजत ।
ता अश्मेवाप्रबुद्धा अप्राणाः स्थाणुरिव तिष्ठमाना अपश्यत् । स नारमत सोऽमन्यतैतासां
प्रतिबोधनायाभ्यन्तरं विविशामि । स वायुरिवात्मानं कृत्वाभ्यन्तरं प्राविशत् । स एको नाशकत् स
पञ्चधात्मानं विभज्योच्यते । यः प्राणोऽपानः समान उदानो व्यान इति । ॥२.६॥

*Prajapatiṛ va eko'gre'tishtat sa naramataikah sotmanamabhidhyatva bahvīh prajā asrijata. Ta
aśhmevaprabuddha aprāṇaḥ sthāṇuriva tiṣṭamāna apashyat. Sa naramata so'manyataitasam
pratibodhanayabhyantaram vivishami. Sa vayurivatmanam kṛtvābhyantaram pravishat. Sa eko
nashakat sa panchadhatmanam vibhajyochyate. Yāḥ prāṇo'panah samāna udāno vyāna iti. (2.6)*

Surely, Prajapati was alone in the beginning. Being alone, he had no happiness. Then, meditating on himself, he created many offspring. He saw them to be like a stone, without understanding, without life, standing like a post. He had no happiness. He then thought to himself: 'Let me enter within in order to enlighten them.' He made himself like wind and sought to enter into him. Being one, he could not do it. He divided himself fivefold. He who is called Prana, Apana, Samana, Udana, and Vyana. (2.6)

THIS MONTH

EVERYONE STRIVES TO CONTINUE LIFE and does everything possible to make this life full of joy and happiness. However, people do not get what they dream. They forget their true nature and suffer chasing things and persons who are alien to their pristine birthless, deathless personalities. **Do Not Commit Suicide** is a call to realise this personality, our self, the Atman, and not commit suicide, a spiritual suicide.

Sister Nivedita made friends not only with Sir Patrick Geddes, but also with his wife, Anna Geddes and her children, whom she was very fond of. Towards the end of a rich communication and work with Sir Patrick Geddes, she found it more comfortable to correspond with his wife, Anna Geddes. Four such letters, which we could trace, are examples of the deep insight and broad vision of Sister Nivedita and also her great love. In this issue we are happy to publish these letters in **Unpublished Letters of Sister Nivedita to Anna Geddes**.

The modern age is almost synonymous with an age of conflict. How do we ensure that we are insulated from the atmosphere of conflict that seems to pervade around us? Patricia E West, a writer from rural Wisconsin, tries to bring solutions from yoga in **As Conflict Escalates, What Can Be Done Now?**

Yoga has become a fashionable thing today. However, most people associate yoga only with the physical exercises and fail to go into the deeper and holistic yogic practices of karma, jnana, bhakti, and raja yoga. Ayca Gurelman, founder of the Istanbul Yoga Centre, recounts

the story of starting an integral yoga movement in Turkey in **The Growing Yoga Community in Istanbul**.

Vishvanath Datta practised law in many places including Lucknow, Lahore, and Raipur. Swami Videhatmananda, former editor of the Hindi journal of the Ramakrishna Order, *Viveka Jyoti*, presents new material on the legal work of Vishvanath Datta in these places in the second and final instalment of **Attorney Vishvanath Datta, Father of Swami Vivekananda**. He has been helped in this effort by Debashish Roy, a bank official and an ardent student of the life and works of Swami Vivekananda.

Kartikeya is the symbol of youth and valour and is the army commander of the gods. The Puranas report that his beauty and physical prowess have won many a hearts and battles. There are many traits of his personality that we can imbibe in our lives. The life and character of soldiers have also many lessons for us. These aspects of **Kartikeya** have been described by Alok Dutta, a litterateur, artist, and social activist from Kolkata.

Negative theology or apophatic theology is an attempt to describe or understand God or the Divine principle by stating what God is not. This leads to the mist in the understanding of God as the 'unknowing' becomes the 'knowing'. In **Cloud of the Impossible**, Catherine Keller, a Christian theologian and professor of constructive theology at Drew University, Madison, shows us how the impossible becomes possible through an apophatic approach. From this book, we bring you this month's *Manana*.

Do Not Commit Suicide

DESPERATION CAUSES ASPIRATION. Some aspire to live, others to die. Death is the cessation of the life of a living being in this world. It is the dissolution of one's perceived personality. The normal idea of personality is a compound of body and mind. The death of the body is ordinarily considered death. But are we merely bodies? Do we have no existence beyond our bodies? What is our true nature? What is our true personality?

Life brings out the best of us by putting us into situations that are the worst. Why does it do so? To make us wake up from our beginningless slumber of forgetting our true nature: blissful, ever-existing, and absolutely conscious. It tries to shake us from our dream of the world. Just as in a dream it is difficult to see ourselves, so in this dream of worldly existence we cannot see our true nature, the Atman.

Even when we think that we ought to start our spiritual journey, what do we do? We chalk out a programme, a routine, make some feeble attempts at meditation, do some scriptural studies, bring changes to our lifestyle, do some devotional practices, and try to help others. All these are at best preparations for the spiritual journey. Almost all of us remain stagnant at this stage of preparation, our entire lives, and do not progress further because we lack both vision and passion. We lack the vision of Atman, our true nature. We fail to understand the import of the Upanishads who try to give us an inkling of our glorious nature. Constantly studying them and meditating on their meaning gives us a grand

vision of our reality beyond what we perceive: the seer behind the seen. With this vision we have a roadmap to start our journey. We know what it would be to reach the destination. We

Have you seen the proverbial fish out of water? Are you one? Do you become restless with the pleasures of the world? People around the world become restless to get engrossed in sense pleasures but how many get restless to get out of them? .

know, from the seers of the past, that the arrival at the destination would be a state of complete fulfilment, a state of complete doubtlessness. What is self-realisation or God-realisation? It is a doubtless understanding of one's personality. That is the vision we need to have to be spiritual aspirants, to aspire to be free from suffering.

With a clear vision of the spiritual path and its destination, we need passion to move forward. Have you seen the proverbial fish out of water? Are you one? Do you become restless with the pleasures of the world? People around the world become restless to get engrossed in sense pleasures but how many get restless to get out of them? Do you feel suffocated dabbling in the dreams of duality? Do people, sense-objects, your body, your mind, and whatever you perceive distress you? Are you impatient to get out of the vicious cycle of the seer and seen, the perceiver and the perceived? Do you want to become one with the sexless, ageless, immutable, inactive, Atman? Do you feel like ending this

world born of ignorance? This is the passion you need to start your spiritual journey.

Everyone wants to live a happy life but few can live so. Everyone just holds on to the fleeting semblance of life and tries to settle on an unsettling ground. Ignorance is bliss is what most people believe and practise. They forget their blissful nature and kill themselves again and again, take birth and die over and again—all these because of wrong identifications with false appearances. They want to possess and to enjoy. They are the victims of the sense of I and mine. Their mirrors are covered with dust that they forgot to wipe off. Hence, the reflections they see are not clear and not true. This is suicide. Not the killing of the body but the killing of the understanding of one's true nature is real suicide. Instead of renouncing the sense-objects for realising one's true nature, the Atman, everyone is renouncing the understanding or even an inkling of one's true nature, to enjoy the sense-objects.

We fail to see our true reflections through the dirty mirrors of our minds. We fail to glimpse that nature of ours, which is the true witness of the glimpses of this manifold universe. Our condition is worse than the amnesiac who has forgotten one's name. We have not just forgotten our name but also our nature. We have forgotten that we are beyond name and form. Worse still, we are totally unaware of this and are not trying to get back the memory of our true Self. This is a great suicide. This is a suicide far worse and damaging than the suicide of killing one's body. This is suicide at the deepest level. And the pain that this suicide brings leaves us being kicked from one lifetime to the other, much like the football kicked by the players on the ground. This suicide brings both the suffering and its effects that go on and on in a vicious cycle of ignorance.

We create illusions and see in people and objects, characteristics that do not exist. We attribute to this universe permanence that is never there. We constantly confound ourselves with confusions, the true nature of which we have never confirmed, and have never even bothered to attempt to do so. The body that would wither and die is pampered so much and we zealously search for techniques for prolonging youth, beauty, and vitality. We consider ourselves to be the body that is full of impurities as opposed to our true nature, the Atman, which is the epitome of purity.

By constantly neglecting our true personality, we kill itself just like we can kill the body by neglecting it for many days, by not feeding or maintaining it. This is spiritual suicide. Any pain at the gross level is less intense. The more we move on the scale of subtlety, the pain is deeper and deeper. The opposite of life is death. When a person commits suicide of the body, she or he changes life into death. Similarly when a person commits spiritual suicide she or he goes away from one's true nature of bliss to a never-ending cycle of suffering.

By considering ourselves—who are truly, unborn, immortal, immutable, and indivisible—to take birth, to die, and having different parts and characteristics, is to give a fatal blow to our personality and kill its very essence. This is the suicide that no one should attempt, yet all of us are enamoured by our repeated attempts to bind our free self and to cover the glory of our pristine nature. This comes from the unexplained ignorance that has no beginning but definitely has an end if only we follow the instructions of the scriptures left to us by an unbroken tradition of masters. Let us not commit suicide. Let us use this life of ours to realise our true divine nature. Let us live a life of striving to know the truth of our personality.



Unpublished Letters of Sister Nivedita to Anna Geddes



[*Anna Morton Geddes (1857–1917) was the wife of Sir Patrick Geddes, Scottish biologist, sociologist, geographer, philanthropist, and pioneer town planner, who had met Swami Vivekananda and Sister Nivedita. These letters, till now unpublished, have been received from the archives of the University of Strathclyde and the National Library of Scotland—Editor.*]

1

C/o Mrs. Ole Bull
Peros Guirec Lannion
Cotes du Nord.
Sept.15 1900

My Dear Mrs. Geddes,

By this post another MS. travels to Mr. Geddes—the (very) Impressionist sketch that he wishes to have of the Tracadéro lectures. I fear when he reads both this and the last, he will exclaim ‘Preserve me from my friends!’ But if on the contrary he should find anything to approve, I do hope *you* will see that they are heard at once instead of being buried amongst his papers forever.

This is the rough MS. For I have finished my paper and indeed have not the courage, anyway to go through it again. However it may seem to you, it sounds infinitely better to me as I *read* than as I *write* it. Then I see nothing else from its hopeless inadequacy and faultiness and I shudder to look back upon the struggle of it. As to this work of Mr. Geddes, I think it wonderful. Only it wants

a review by his own pen to make clear. Surely it is true that the world is governed by ideas and that he with his trained intellect can think more of value to the race in a year than can be concretized in a century! I hope this is not rank heresy.

Mrs. Whyte reached us one evening when only I was at home. I saw her again next morning. We had long talks. She was evidently a woman of very powerful mind and one hopes that something may come of it all.

We are amused to find that Dr. Whyte is the author of a S. Teresa (extremely poor rendering of the saint—I must say the writings by herself are far better!) and a Father John which have long been dear to Mrs. Bull. It is wonderful indeed to realize what must be the breadth of sympathy and culture of this good man.

Mrs. Ole Bull plans to spend Oct and Nov in England with me and then I am to start for India early in Dec. We have an orphanage in the famine district which contained 143 children in August. I am to go there and organize. Of course, I want to get all the additional means I can in England.

Mrs. Bull has an idea that she may catch Mr. Geddes on his way through London for a few days. I am to lecture at the Sesame on *Interpretations of Native Life in India*—Oct 22, and she has a vague desire to make him appreciated there in connection with the Economic views of the last article. I always feel that Mrs. Bull overestimates what one writes. So I hesitate to send on her message—but

then perhaps it is indicative of the standpoint of the lay member. She says that if you cannot use this last paper *she can*, for it will make one of Mr. Geddes' ideas clear to one or two people (and she mentions a couple of distinguished names) who have talked with him for hours without gaining any notion of his drift. I hope this is time for the men are necessary to win to your interests.

And now dear Mrs. Geddes, I must say goodbye. From now every thought must be given to India. I believe the tide will turn for you, but I do feel that the world of things is more difficult to manipulate than that of thought and that the tasks fall to different hands. Also I see that one has to renounce a certain ambition of higher achievement in one lifetime and be content to work out faithfully, just one lifetime's work.

How terrible are the blows that give us freedom. But the task that we had got ourselves may be from the deepest slavery of all, and we have to face the fact that not yet have we earned the right to reap so great a harvest. All this at least, my experience lately. To be content to go no further with one ideal of one's life—I know no person so hard—and yet perhaps it is only that the form is broken. In finding a new form may be one is but realizing more vividly and deeply the same ideal. None-the-less, it is a blow that stops not and a terrible blow—even to those who learn to call it liberation.

The Boses have had a charming explosive at the British Association! I do want you to know how much I appreciated your sweet courtesy to these friends of mind and especially, besides, your exquisite reception of the Swami. These are two out of so many kindnesses showered on us all.

None are forgotten. Goodbye dear Mrs. Geddes and kisses to the bairns and good luck D Druid.

Ever affectionately yours

Nivedita

affectionately is such a stupid word—I mean 'always most lovingly'.

2

31 New Cavendish St. W.

Oct 24th 1900

Dear Mrs. Geddes,

Not one lecture can I give without blessing the methods of observation that Mr. Geddes has put into my hands. If a Young India arises, to bring about a national rebirth, we shall owe it more to him than either he or we shall ever wholly know.

Without that word I cannot begin my letter.

The Wylds' friend, Mr. Basin wishes us to go to Edinburgh and we think of doing so, perhaps Thursday night of next week.

Can you put us into touch

with any people there who will care to hear what one has to say and to make new chances of saying it? I need not say that I am writing in this way to everyone I can think of who might help. Don't let us depend wholly on the Whytes!

I know you will interest yourself in this matter. I fear Mr. Geddes is keeping the reports of his lectures till there will be no *raison d'être* for their publication and he will lose any advantage they might have brought.

Much much love to you all—not forgetting any bairns.

Yours ever, dear Mrs. Geddes,

Nivedita.



Mrs. Anna and Patrick Geddes

3

On a lecturing tour in the South of India

Address:

17 Bose Para Lane
Baghbazar, Calcutta
Jan 2, 1903

My dear Mrs. Geddes,

Your long letter, received yesterday at Madras, is exceedingly welcome. And especially so is the news about Miss Hay. I am so very very sorry to hear of Indian unkindness to her! My love and best wishes. She is strong and great.

Yes, on the evening of the 4th of July last, my beloved Master left us. He never liked to use the word 'died'. And many many things have grown clearer to me since then. It was the most beautiful and peaceful passing. Merely as if, after evening, he took off a vestment of prayer and laid it quietly on one side. I would like dear Mr. Marnisto to know of it, but I have long ago fallen out of communication with him.

I was so happy and interested to hear of your long religious experiment last winter. I cannot imagine you going through the 'Spiritual Exercises' however in any way except quiet reading and dreaming. You do not mean that you did them as young Indian saints do! Yet I can imagine the great quest and uplifting of the soul after such thought. Surely life has been much enriched. Do you not think that cosmic symbolism and ethical appeal together are but as an arithmetical $2/3$ of That which is Trine and Indivisible? Did you not feel that the lives of the saints are all and more than these? It is because we find our whole range embodied in a single man or woman that we love. The young Benedictine probably carried more balm in the touch of his finger than all the books could give. We need the Guru—the link with the line of greatness and life—the magnetic point of contact, as it were.

A deep spiritual life in Mr. Geddes himself, a complete surrender to the idea of the Outlook Tower. And some day or the other comes the disciple who can interpret. But there must be the place in the spiritual line, a right of ancestry. And the life—the life of adoration of the idea—possession by it—contentment with it, even if it carry failure and martyrs.

This at least is how I read the story of the Indian Sages. Not one of them has understood himself.

Sri Ramakrishna *was* what all the books tell about, but only Vivekananda, knowing the books, could show this, and interpret.

Swamiji supposed himself to be only right as the Religious Teacher, Trustee of the old treasure. Really he was a great trumpet-voice of nationality, that only Westerners could adequately explain. Each found a Guru. Each gave a life.

Believe Mr. Geddes, if a man will be saved, before all things it is necessary that he hold the Catholic faith. And if he do not believe, without doubt—

There—that is an unexpected Thunderblast—is it not?

I have been drawn often of late by the drive to sit down and tell you of the infinite help you have given me.

There is dynamite in the little check-folded paper about Place—Occupation—Family etc. I teach it wherever I go. I fear I have not myself assimilated it as I ought. Yet even as much as I really understand is tremendous. The History of India as an organic unity is slowly revealing itself to me. The future of India as *Synthesis*, the very heart of Asia—receiving and reconciling alike Mongolian, Arab, and Persian, Buddhist, Moslem, and Christian—is also dawning. One of our monks, a Swami who travels with me is mad over this word 'Synthesis'—he loves it so much, and broods over it so deeply. I cannot help thinking that here in the East Mr. Geddes would be understood in a

way, and with a devotion he has never dreamt of.

I have been reading Harrison's 'Meaning of History' and Congreve's 'International Policy'. Both books are beautiful and helpful and both books are stimulatingly wrong through their utter ignorance of the East. What does Harrison mean by his insistence in 'the leadership of the West'? He has evidently never even considered seriously any other proposition. The West has been contented, as far as I can see, to measure its achievements in terms of concrete *power*. Is this the only possible standard. No thinkable alternative? Oh, People of a coastline, Pirates, fishers of the North, think not that the shepherd-races of the deserts, and the Peasant-nations of the Eastern Valleys have no points of superiority over yourselves! Think not even that considered in terms of achievement, their inferiority is obvious. The day may yet come when that idea shall seem far-fetched and brutal.

A Japanese man of genius tells me that all this Geddesian La Play Economics is curiously like Confucianism. He is extremely eager to know more of it, though I told him all I could.

Murray ought to be bringing out a tiny book of his shortly—'Some Japanese Art Ideals' which I hope you will find time to read. If you do, you will gather his theory that Japanese Art, Chinese Ethics, and Indian idealism are the three supreme things of the world. It appears that the Mongolian heart thirsts always to hear of absolute self-sacrifice for others: the Great Healer, the Divine Trader, the Crucified Saviour: Whereas India requires renunciation for its own sake—like Saint Francis of Assisi's.

Do you know that one may regard all beautiful and perfect things are dwelling unmanifested in oneself? Why should one not address oneself, then, direct to the Absolute Love in one's own heart? Radiance of Purity, Perfection of Charity, Uttermost of Freedom?

Do we need a thing called *God* to pray to? Is

it not far better to cry out to Love—Love itself? Again, at canonization, the Roman Church demands proofs that intercessions have succeeded. This shows that prayer is offered by devout souls to *un*-canonised persons. Why should we not kneel at the feet of *any* blessed spirit, indulging in familiar words, and beseeching counsel? Do you not feel how great a franchise of prayer is offered to us in these things?

My love to you all, and especially to the children, yet again, especially to your two selves.

Ever most lovingly,

Nivedita of Ramakrishna-V.

Saturday.

I open my letter to say why identify your ideas with their expression? Your inspiration with a single manifestation?

Can you not *smash* the Outlook Tower, put on a beggar's rags perhaps and teach teach teach, like Socrates. Learn while you learn learn learn like Christ?

Expressions become bondage. It is Life itself—Truth itself that we want—And you *can* give! N.

4

At Darjeeling in sight of Kinchinjinga

[Margin Note]

Remember the verse in the Gita—

'They who depend on me casting aside all care,
Whatsoever they need, *I myself carry it to them.*'

17 Bose Para Lane

Bagh Bazaar

Calcutta

June 13 1905

My Dear Mrs. Geddes,

Your long letters arrived yesterday. And the warm invitation which they embody, makes it necessary that I should thank you for them at once.

I do not expect to be leaving India this year, or even next. Indeed if a good fairy could give me the wish of my heart, I suppose I should hear

that I was never to leave India. So I shall not be able—much as I should love it—to appropriate a corner of your high work at Argyllshire—and try my hand once more on a book for Mr Geddes.

I have had a six to eight weeks' illness of mixed brain and typhoid fevers. And possibly *La Service Sociale* is in Calcutta, amongst the papers which came to me then. In any case, I reviewed some notes on *Civics* which were admirable. But this diagram, without the Interpreter is mere bewilderment. Here and there I note something. That *Place* is now *Region*, that Peace is 'Latent War' and so on. But as a whole, I may fold it anyway I will, and without context it means nothing. *Why* will not Prof. Geddes write a book, consisting of say six or eight diagrams, with connecting letterpress? Like Huxley's *Practical Biology*? A small book—but most useful.

Surely a diagram is a formula for an idea that *has been* conceived, not a seed to germinate into new life.

Did I offer to write for him? I know I wish I could give him someone who would bring patience and imagination to bear upon the task of writing a history of India at his feet! He has helped me so much! Yet always in some unsuspected way he is like a man talking in hieroglyphics (a bull!) and when you are far away, and not thinking of him, some cryptic utterance flashes suddenly into meaning, or you find that as you stood looking, a curtain has been silently drawn away, and a landscape is revealed without your noticing the change.

But *why* oh *why*, won't he put any 'oughts' and 'shoulds' into his teachings? I am lost, in a world which knows only classification and contemplates, and can find no place for the ethical imperatives!

And besides, I cannot tell whether it was by patience or by imagination (that is to say, by having a reserve of foreign experiences) that I was best served in dealing with him. I still feel that if I could only have sat down and written from his dictation

for hours and days, I could afterwards have served him well by arranging and altering and preparing a book for the press, and could have at the same time have assimilated perhaps his whole idea, myself.

In such a task, patience would be more than imagination. And as it is, since he was never able to use anything I did, I can only feel that he gave what I could in his sense repay.

Now, send him someone who would study the structure of society, the history of early Asiatic Empires, not forgetting the long forgotten Knossos in Crete, and so build up a view of India, which would enable a true history of her to be written. Hitherto, writers on that subject have not had either the love or the knowledge which would enable them to make the forest overbalance the trees.

Ah, were he only a wandering sannyasin, teaching his disciples under a tree, in this tropical land, he could inspire both the love and the work that that task would need!

Dear Mr Geddes! How I love and admire you, for the courage that made *you* tackle Edinburgh! I fully believe that your unselfish faith and daring will bring that matter through in the long run. I remember Mr. Keshav. Had I not good reason?

I *wish* I could come to you, and I am so grateful for your invitation.

Still more, I wish you were here with me and could refresh your soul for an hour in the simplicity of the East, that you might go back to the stern struggle and fret, knowing that it *will* work out into victory for all who see that the outer is the unreal, and the unseen the true reality. One gains so much from short withdrawals!

But neither of these things can be. Only I am quite quite sure that 'the money is Gods' and that fact will work out into undreamt of blessedness for you and yours!

Ever lovingly,
Nivedita.

 PB

As Conflict Escalates, What Can Be Done Now?

Patricia E West

THE CREATOR'S MOST MIRACULOUS and precious gift is often the least appreciated. In fact, in the midst of hectic daily life, it sustains everyone—friend and foe, good and evil-doers alike—virtually unnoticed by all. Increasing strife and conflict bombards us from every direction. Yet we have very close to our hearts the elusive means of reconciling illusory differences and restoring original unity, first within and then without.

The priceless gift of which I speak is, of course, the breath.

Magically and mystically, every breath each person on the planet takes is infused with *prana*, that which links the individual being with the universal life source.

Swami Vivekananda defined *prana* as 'the infinite, omnipresent manifesting power of this universe.'¹ Riding on the vehicle of the physical breath, *prana* is the most basic and potentially unifying aspect everyone everywhere shares in common.

In *Meditation as Medicine*, Dharma Singh Khalsa writes: 'According to the ancient masters, prana is the mystical force that is found in all living physical entities, but which is non-physical. It is in the air without being air. It is in water without being water. It is in food without being food.'²

This commonality repeats on every scale of magnitude. Thus Vivekananda quoted from the Bhagavadgita: "I am the thread that runs

through all these pearls." ... each pearl is a religion or even a sect thereof. Such are the different pearls, and the Lord is the thread that runs through all of them ... only the majority of mankind are entirely unconscious of it' (2.381).

So how has it come to pass that most people remain unaware of the energising life force that breathes through them every minute of every day, and even dare to deny its single origin? How is it that so many pass through their lives ungrateful for the waves of potential abundance they move through like fish in the ocean, seemingly starving for what is so close and so freely given?

As a possible answer, let me tell you a favourite story. It seems that long ago, there was a very old man who took his lunch every day at the same restaurant. He often complained about the service. So, one day when he called the waiter over, the waiter asked impatiently: 'What is the matter this time, old man?'

The answer: 'Taste the soup and find out for yourself.'

'All right', said the waiter. 'Where is the spoon?'

'Aha', exclaimed the old man, delighted. 'Now you see!' There was a delicious soup, but no spoon for taking it in.

Which is to say, most people have the nourishment of their heart's desire everywhere about them, but no means or methods for accessing it. Medical research finds that, for many reasons,

very few humans get enough oxygen into the body to fuel the brain or move the muscles properly. Although many are learned and accomplished in intellectual matters, the basics of practical breath control are often ignored. All too few have learned basic *pranayama* exercises or benefited from the profound insights gained from regular practice.

Workers, who slouch long hours at their desks, cut off their wind. Tight-fitting clothes force shallow breathing that fills only the top part of the lungs. Habitual tension and chronic anxiety further reduce the limited portion taken in. Attitudes of boredom, apathy, and depression produce postures that strangle and suffocate the lungs. Pride stiffens the neck and twists the spine, strangling air circulation. Anger hardens and explodes the heart. Terror causes panic breathing and paralysis in the face of crisis, exactly when full powers are most urgently needed.

In such ways, sadly, many people ultimately cut themselves off from that universal source of blessings, which everyone everywhere shares in common. So here we have a 'chicken and egg' question. Which comes first? Does escalating religious intolerance and extreme violence cause people to increasingly forget their common humanity? Or does lack of fundamental awareness and oxygen deprivation increase the sense of alienation, illusion of lack, and rush for retaliation? Perhaps each feeds the other, causing a downward-spiralling disaster.

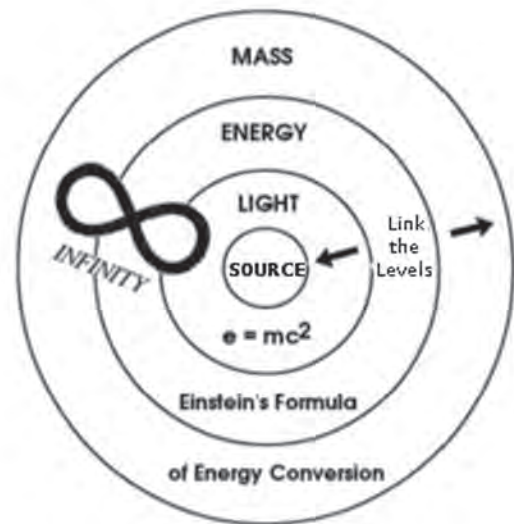
The Universal Key

To address the related question of why leaders at every level have failed to correctly identify and heal the root causes of conflict, first within and then without, I will draw contrasting pictures. One is the complete and accurate world view I have called the Positive Paradigm. Another shows distortions of the universal life wheel

responsible for today's worldwide deficit of inspired leadership.

Here is the life wheel described in *Rethinking Survival: Getting to the Positive Paradigm of Change*.³ It embodies Einstein's dearly sought Unified Field Theory. Ironically, he had already received it, but, for lack of yoga training, didn't recognise what he had been given. Being universal, its applications are seemingly infinite.

This multi-directional, mandala-like pattern of interdependent wheels-within-wheels is equally compatible with the world's enduring religions, the teachings of Patanjali's *Yoga Sutra*, and modern physics. It is universal key, the answer to Shaunaka's question: 'What is that, knowing which, all else is known?'⁴



This structure mirrors the pattern of each cell, where electrons and protons spin around a single nucleus. It likewise pictures our solar system's organisation of planets circling the sun:

This well-familiar atomic structure repeats smallest to largest in the patterns of nature, from snowflakes and intricate flowers to spiders' webs and sea shells. Similar symmetrical patterns repeat worldwide in the art of

every culture—including, to name but a few, the prayer wheels of Native Americans, the colored sand mandalas of Tibetan Buddhists, the stained glass windows of European cathedrals and the intricate geometrical patterns that cover Muslim Mosques. They offer proof of the universal awareness of a central inner reality, of an inner structure common to all humanity, and to a continuity of experience deeper than individual lives or transitory cultures.⁵

The ‘m = mass’ level at the surface correlates with daily experience and tangible, physical objects measured by empirical science. The ‘e = energy’ level corresponds with subtle energies which, though invisible, are experienced by their effects. *Prana* and electrical energy reside here. It is the field of motion and e-motion. The level of ‘c = light’ is associated with intuition and guidance. Deeper still, within the stable hub of the wheel, beyond the duality of polar opposites, resides the changeless eternal source.

According to medical brain science, the vibrational speed of the levels slows with inward progression. Beta waves correlate with the busy, cluttered surface of the life wheel. Alpha waves associated with relaxation and the theta waves

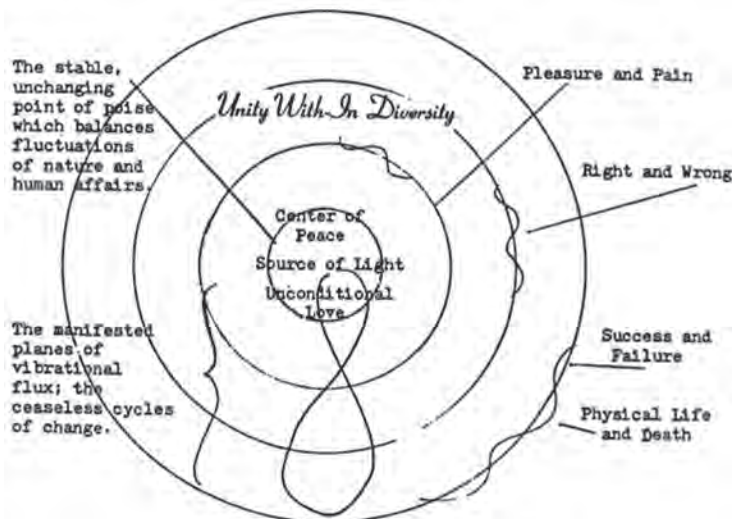
produced in reverie or meditation, rest increasingly deeper within. Delta waves are the slowest of all. Measurable brain waves, in turn, match closely with the states of waking, dream, and dreamless sleep described in the *Mandukya Upanishad*.

In clinical psychology, intelligence at the outermost level is measured by IQ tests. At the middle level it is described as EQ, emotional intelligence, and towards the center as SQ, spiritual intelligence. The levels, which flow along a continuum, neither separate nor totally distinct, are linked in an infinite, two-way loop. One who succeeds in joining the levels, living here and yet there, in the world but not of it, enjoys the experience of enlightenment—Christ Consciousness.

Integrating and balancing the levels of the life wheel produces health in every aspect of life—personal, social, economic, and political. The executive equally capable of both inspired decisions *and* effective action embodies Plato’s ideal of the philosopher-king. Such accomplishment is the goal of raja yoga and of holistic leadership. Masters of the creative in- and out-breathing process hold the key to life itself. For teaching purposes, they occasionally demonstrate their ability to perform apparently miraculous feats of magic.

The life wheel is especially useful because, in a clear, simple way, it shows the critically important distinction between what is absolute, eternal, and real at the center hub, and that which is ephemeral, transitory, and subject to change on the surface rim. A very early version of the life wheel shown here outlines where genuine unity is to be found as well as where it is not.

The ‘pleasure and pain’ level



includes the pairs of opposite sensations or emotions, hot and cold, anger and fear. The 'right and wrong' level includes not only competing religions, but also the social or political and economic 'isms'. The surface, material rim of the life wheel is the abode of fashions and fads as well as power and ego contests. Generational swings are reflected on the surface. Enduring, timeless values abide at the eternal center.

Distortions of the Universal Pattern

Those who focus exclusively on the material surface of the life wheel cause themselves and those obliged to depend upon them untold amounts of unnecessary pain and suffering. Sometimes, calling it 'unity'—whether in the name of God, the common good, or world domination—they seek to impose unnatural social regimentation and political conformance upon others. This naturally stirs up violent reactions from those who have different ideas about such things.

Now, why is it that international leaders have brought the world to its current state of violence and fragmentation? Put another way, why—given the demonstrated and documented benefits of something as basic and simple as mindful breath awareness—is this not taught to every school child and to every medical patient suffering from degenerative diseases and mental disorders? Where is the method in such irresponsible madness?

One hint can be gleaned from the description of a basic *pranayama* exercise, the complete breath. Benefits listed include increased calmness, reduction of toxins, increase of *pranic* intake, enhanced oxygenation of the blood and even synchronisation of personal breath rhythm with universal vibration. However, another benefit is 'increased consciousness of unconscious acts'.⁶

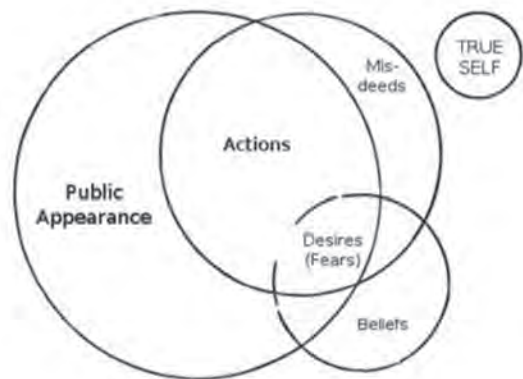
Sadly, for a host of different reasons, most are unwilling to increase conscious awareness of

matters 'conveniently' tucked out of sight. They lock themselves in uncomfortable, rigid postures that freeze out self-awareness. There is too much they prefer to hide from themselves and others. Further, moneyed elites and tyrannical governments have no interest in the education of a self-aware, self-responsible public capable of throwing off the chains of functional slavery.

Like the protagonist of Oscar Wilde's Faustian tale *The Picture of Dorian Gray*,⁷ many choose to focus exclusively on the surface of the life wheel. They strive to maintain the physical appearance of youth and beauty, while concealing the internal ravages of ill-spent time from public view. They delude themselves into believing that the paltry profits gained by saving face while heartlessly exploiting others are worth the ultimate price.

It appears that many world leaders today, the ones we should be able to depend upon to help improve our lives, have themselves chosen the fragmented path of self-deception, cutting themselves off from conscience and inner truth. As educators, such leaders cram youthful heads with hypnotic information to make them passive yet useful workers. They deny followers the basic knowledge of who they truly are, thus preventing access to the universal source from which infinite intelligence and power flows.

The following illustration shows how levels



become fragmented by living inauthentic to life, cutting oneself off from the creative source. This is but one suggestive version of what it looks like to distort the natural, complete pattern of creation. Those who themselves are cut off in turn enforce this sorry state on others.

In the extreme, individuals dissociated from their inner lives become psychopaths capable of committing horrific crimes with no apparent remorse. Out of touch with their true selves, they remain insatiably hungry, thirsty, afraid and very, very angry. No addiction can satisfy and no amount of wealth or worldly success can compensate for the loss of inner connection.

Sages Transcend Conflict

Now then, wherein is consolation to be found during the present difficult times? For Hindu sages foresaw them. We are now enduring the decline described as the Kali Yuga. Christ similarly foretold the end of times.

It lies in this. Time does not exist for sages established in the eternal center of the life wheel. To enlightened beings, it is but an illusion. Because they experience themselves as eternal, at one with the creator, their inner peace cannot be disturbed by outer violence. For them, life will go on whether or not the world as we now know it continues. Even if for this reason alone, seeking enlightenment should be a top priority.

To the point, a modern day Chinese meditator acknowledged the seamless continuity connecting his tradition with Einstein's vision: 'Truly, Einstein was an exceptional man, not only because he proved the theory of relativity, but because he took the chance of pursuing the goal of his enlightenment. The important point is that although we might not reach enlightenment through meditation, it is a grand enough aspiration for us to make the effort.'⁸

In this, the wisdom of Tsung Hwa Jou reflects the teachings of the much earlier, much loved Lao Tzu, who knew that true survivors ride the crest of repeating historical cycles to carry on.

Passage 42 of the *Tao Te Ching* describes the experience of sages who have purified, integrated and mastered the elements of their animal nature. Like the numerous watercolours and ink drawings which depict Lao Tzu riding his ox, sages of all times harness instinctive impulses to the service of intentional goals to reach their metaphorical mountain top destination.

Like surfers, they ride the waves of duality.

By releasing complexity,

they regain original unity.

By continuously emptying themselves of clutter,

they are ever refilled and reborn anew.⁹

Wisdom is Lao Tzu's antidote to the instinctive dread of death. He assures us that merging with the Source, the unchanging Tao overcomes the illusion of mortality. Passage 16 illumines the apparent paradox that death cannot change the sage:

Merging with the eternal source,

sages travel safely through life

and survive intact

to begin anew,

unchanged by physical death (70).

For those of us who are less attained, the best efforts made to improve and preserve life at all levels *now* are noble and worthy in themselves, as valuable as for the experience of the journey as for the end result of achieving immortality.

What Can We Do Now?

The question which logically follows is this. Since each of us has chosen to incarnate at this present time, *why* are we here *now*? To what end?

Put another way, how can we best respond to such challenging, conflict-ridden times? The answer I personally recommend is to use this God-given time to build intentional communities suited not only to withstand the pressures of a dangerous world but also to build a foundation for the next, new and better cycle to come.

In the past, monasteries arose as islands of hospitality, learning, and civility during Europe and Asia's so-called dark ages. Once again, as another dark age looms on the horizon, intentional communities dedicated to preserving the essential teachings will naturally arise. My best hope is that future leaders will meet the responsibility of shaping hopeful new beginnings; that they will succeed in transmitting the wisdom of the ancients to future generations alongside the complementary technical know-how of today's sciences.


In the positive paradigm reality map, future educators have a versatile self-awareness tool with which to teach the basics of leading an integrated, self-responsible life. Building on the seven basic axioms which flow from it, tomorrow's leaders have a viable model upon which to structure healthy social organisations.

As described in *The Positive Paradigm Handbook*, these basic axioms are:

1. A complete and correct paradigm is the key to personal well-being and success.
2. We are each a world complete, containing the potentials of the universe.
3. Unity and diversity are complementary.
4. The consequences of action are inevitable; those who respect the law of karma survive.
5. History is neither linear nor progressive, nor can human survival be taken for granted.
6. As a linguistic tool, the life wheel promotes clear, accurate, and effective communication.
7. With a correct paradigm, practical methods and useful tools, you can make yourself whole.¹⁰

Herein lies another discussion, complete in itself.

Conclusion

Resolving conflict necessarily occurs one person at a time, and from the inside out. For this reason, however complex and overwhelming world problems may seem, each of us have the option and responsibility to improve that which is closest to home: ourselves. By reducing the internal conflict within, each of us has the potential, if only in modest ways, to reduce the conflict without. By remaining ever mindful of the breath and the divine source from which it flows, self-selected survivors will surely find from deep within the answers to every question along with sufficient intelligence, courage, and power to overcome and outlast every challenge. 

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The Growing Yoga Community in Istanbul

Ayca Gurelman

YOGA IS A RELATIVELY NEW SUBJECT for Turkey. Other than a couple of yoga instructors giving classes to closed groups, it became known to the public only by the beginning of the new millennium. Unfortunately the pioneering yoga instructors introduced yoga either as a sort of physical sport like contortionism or as a mystical path which gives the practitioners some special powers. Therefore since the very beginning we at Istanbul Yoga Center, wanted to spread the authentic knowledge of yoga for the physical, mental, and spiritual health of the Turkish and also to popularise the scientific basis of the yogic practices. To reach our goal, we organise various classes on a daily basis in our yoga centre, publish books on yoga philosophy and practice, and organise certificate and diploma programs of Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) Yoga University.

I am the founder of *Istanbul Yoga Merkezi*, Istanbul Yoga Center, which was founded in August 2010. In 2011 I also started a publishing house, named *Purnam Yayinlari*, Purnam Publishing. This is the only yoga centre in Turkey that organises daily *yogasanas*, *pranayama*, meditation, *pratyahara*, and classes on philosophy. It is also the only yoga centre representing S-VYASA programs in Turkey. Our publishing wing Purnam is the only publishing house that is printing yoga philosophy and practice books in Turkey. I conducted the first Turkish yoga instructor course in Turkey in 2004 and started the first Turkish postgraduate diploma program in yoga in 2014. I also prepared and hosted Turkey's first

yoga philosophy talk show in a radio station for a season in 2012.

Early Beginnings

I was born on 12 January 1974 in Istanbul; the same date on which Swami Vivekananda was born, albeit in a different year. I am a Muslim by birth and always had a special interest in religion. I never practised my religion fully, but I read Koran at the age of eighteen and was deeply impressed by its message. However my family was never into religion so I never went deep into religious practices.

I was fortunate enough to have a good education and life was relatively easy. Everything was coming to me without much effort. I had a good job and life seemed to have endless options by the time I was twenty-five. That brought some level of dissatisfaction and boredom in life. I was asking myself if that was all what life was about. I had almost no interest to settle down and build a family, which was expected from me at that time. I knew from the bottom of my heart that I wanted something more, though I could not put my finger on what I wanted!

Though yoga was unknown to the Turkish community in 1999, I had an inner call for practising yoga that year. I do not remember where I heard about it or what attracted me to yoga, as at that time I did not know what it was, where this knowledge was coming from, or had seen anyone practising yoga. Fortunately, when I travelled to London for a brief business meeting I found a book on *yogasanas* published by the Divine Life

Society founded by Swami Sivananda. This is how my journey started.

Unaware of the depths of yoga, I believed that I had found the one and only book on yoga and that whatever it said was all one needed to know about yoga. By divine grace, I took the book seriously enough to practise the *yogasanas* given in the book every day.

Turkey, famous worldwide for its cuisine, mainly promotes non-vegetarian dishes and vegetarian meals are accepted only as side dishes. Being Turkish, my diet was naturally non-vegetarian, but after reading that book on yoga, I decided to become a vegetarian. Vegetarianism was unknown in Turkey in 2000. Even doctors were not knowledgeable about it and my parents were scared that I would die soon due to protein deficiency! There was tension in the family about my newly-chosen path. They started getting ideas that I entered into a wrong path.

A couple of months later, I came to know of a free meditation workshop by the newly opened centre of the Brahma Kumaris Raja Yoga Meditation Foundation. I did not know that meditation was part of yoga, but the name 'yoga' caught my attention, and so I attended the workshop out of curiosity. It was a sort of *trataka* meditation supported by some visual suggestions and I was deeply impressed by my first experience. At the end of the workshop, the volunteers of the foundation invited the participants to their meditation courses. I did not need much convincing, so I enrolled for the classes and never missed it for the next three months. Each session involved forty-five minutes of talk on philosophy followed by fifteen minutes of guided meditation. In these talks, I heard about karma, reincarnation, the purpose of life, and similar topics for the first time. I was stunned by these ideas.

I was a bookworm and wanted to extend

my knowledge by reading. I started digging the books that were sold in their sales counter and read them all in a couple of months but my thirst for knowing more was not satisfied, so I turned to the Internet. In 2000, book sales on the Internet were not as widespread as now, so my only chance was to search for yoga books through www.amazon.com. As I thought that yoga is the common name for *asana* and raja yoga the name for philosophy, and as I believed that the meditation technique I had learnt so far was 'the only meditation technique available', I searched the words 'raja yoga' in Amazon and saw that there was only one book available, that of Swami Vivekananda! I was very happy to find at least one book and happily ordered it. I did not know then that this book would change my life completely!

Meanwhile I stopped going to the meditation classes of the Brahma Kumaris Raja Yoga Meditation Center, when they revealed that they were preparing themselves for the end of the world in 2012 and a new 'kingdom' would be formed then. I felt lost again, as I never identified myself with any kind of 'kingdom', once again the question 'is that all?' arose in my mind.

When the book by Swamiji arrived by post, I was surprised by his ideas and how they were different from what I was introduced to before. I did not know about Swamiji then, but his ideas



were convincing. I was confused about whom to believe. Therefore I decided to do some research on the Internet and found the website of The Divine Life Society founded by Swami Sivananda. This website was created by one of his devotees, Pannirselvam. I started reading the many books that had been uploaded there and tried to understand more about yoga. Studying the books of Swami Sivananda for one year changed my perspective on yoga for good and I realised that it is a knowledge far deeper than I had ever imagined.

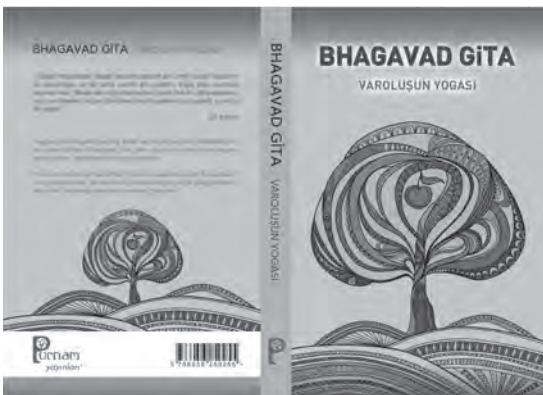
I adopted the principle of simple living and high thinking taught by Swami Sivananda and stopped spending for pleasure and started living a very simple but organised daily routine. Following that routine immediately isolated me from social life and changed my friend circles. My family found these lifestyle changes alarming and assumed that I had joined some cult. Though they never appreciated my previous lifestyle, they were now insisting that I go back to that! So friction in my family started and continued to create fierce pressure. With all my determination and stubbornness I resisted it.

In 2001, I quit my dream job to intensify my yoga practices as I felt that my work was hindering my spiritual growth. I found a small yoga center in Istanbul and started going there to intensify my practices. This yoga center was focusing on *asanas* with concentration on chakras, so

this is how I was introduced to the mystical path of yoga. I was drawn more and more to the practices, strongly believing that I was helping the world with my practice! I was getting more and more isolated from my friend circles. Little did I realise that I was getting depressed by rejecting the world and accepting a new and unknown one with almost no guidance.

In 2001 I started instructing yoga, when the yoga center owner was not in town and students were impressed even with my little knowledge of yoga and were asking where I learnt all these. Inspired by the work of Pannirselvam of distributing the ideas of Swami Sivananda through a website, I decided to start a Turkish website, with the same mission, to spread the word of yoga in Turkey. I started writing on practising yoga at home in my website, started translating yoga texts like the Bhagavadgita, Patanjali's *Yoga Sutra*, *Gheranda Samhita*, and *Narada Bhakti Sutra*. I published them free of charge on the website. I contacted Swami Krishnananda of the Divine Life Society and got his permission to translate and distribute his books freely on the Internet. I was getting acknowledged by people visiting the website, so I formed a mail group which immediately reached a size of 1,500 members and started sending weekly discourses on yoga. I did not know that this website and this member group would help me to start a yoga center in a decade.

Since my wish was to stay a student forever, I never thought of getting a formal education on the subject. It was a personal path for me and I was sharing my learning with the interested few. But then in 2001 I met N V Raghuram—a professor from S-VYASA, at that time known as Vivekananda Yoga Anusandhana Samsthana Research Center—during his short visit to Istanbul. I was impressed by his depth of knowledge and during his visit we discussed the Gita



in detail and he invited me to join the yoga instructor course in Bangalore, India. It took me two years to digest the idea and register for the program. Meanwhile I accepted a low-profile marketing job in a local consulting house, afraid that I would miss my yoga practice if I accepted a multinational company job instead. As I realised my isolation and mild depression, I stopped going to the yoga center and continued my daily practices sans chakra-concentration at home. In 2003, at Raghuram's insistence, I visited India for the first time to get my yoga instructor certificate.

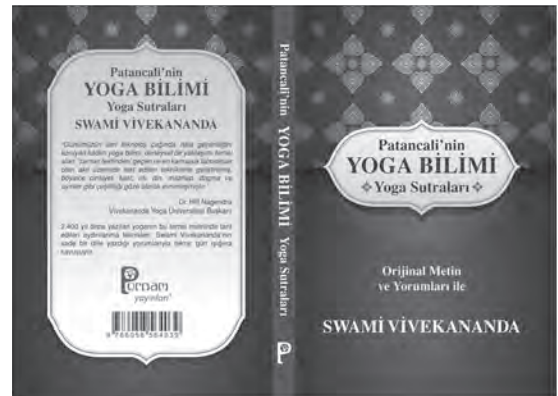
Soul Searching and Finding a Balance

In December 2003, I was visiting India and also an ashrama for the first time in my life, but my first impression was a huge disappointment! I had only read about India and the ashrama life and I was so overwhelmed by what I had read that I was assuming that all Indians would be floating in the air instead of walking and that the residents of all ashramas would be always in a meditative state. Once again I was totally wrong. India was hectic, with the high-pitch noise of vehicle horns, shouting people, and the turmoil of moneymaking. And in ashramas, everybody seemed to be interested only on the therapy version of yoga. I could not see a swami with ochre robes and everybody was looking quite busy working, doing the 'mundane' daily work to save the physical and mental bodies of sick people! I did not understand their point. How could they, knowing the words of Sri Krishna in the Gita, still give their time to save the 'physical body', which is perishable and temporary? I had so much to learn!

Feeling desperate and out of place, I went back to Istanbul. I decided to invite Raghuram to Istanbul for yoga *satsangas*. In 2004, he visited Istanbul for two weeks and I organised

open seminars for public. I introduced him as a 'yoga guru' from India and the reservations for the seminars were full, weeks before the events. However to my surprise the profile of the participants were totally different than expected. I thought that the main focus of the meetings would be about the ultimate truth and the soul. However, the visitors were asking for immediate healing of their common health problems! They obviously misunderstood the word 'guru' and thought of yoga as a new kind of reiki, which was a popular healing method in Turkey at that time. I was surprised but still accepted the fact that yoga was unknown to public. There were a handful of yoga instructors in Turkey at that time and they were more or less acting like healers, if not exotic contortionists. That brought the idea of organising a qualified yoga instructor certificate course in Turkey. I shared my idea with Raghuram and he happily accepted my offer. While planning the details, I got a job offer from a multinational company and believing that this job would not have a negative impact on my spiritual practices, I accepted the offer and started working as an executive.

Obtaining a job with a better salary gave me the opportunity to move into an apartment of my own, as the tension within the family was getting unbearable. Coming from a traditional Turkish family where a woman is expected to



leave her family only after marriage, here I was, the first in my family to move out by myself! Once again I was condemned for my decision but I did not turn back.

Meanwhile, I voluntarily organised the first yoga instructor course in the Turkish language in 2004, with a small group of participants. I did not know that the manual I prepared for the course would supply the basic material I would be using for the bestselling book of Purnam Publishing years later. In the following six years, while I continued working in various marketing posts in the same multinational company, I continued visiting various places of pilgrimage in India, understanding and admiring the mission of S-VYASA, increasing my knowledge of yoga by reading scriptures which were available in English, organising yoga instructor courses in Turkey, hosting the faculty of S-VYASA in Turkey, and organising yoga tours to S-VYASA campus.

In the last three years of my assignment in the multinational company, I went through a major bullying incident from the management team and I found out that there was only one way to keep my mental health, that is to hold on to my daily meditation, japa, and scriptural studies, which is what I did. Being a woman, to love and being loved was my natural instinct, but this harsh bullying experience taught me that I would be fine even when rejected and love does not always have to be mutual. This experience changed my personality altogether in a good way. However I did not have so much time to spend on yoga, so I stopped physical yoga practices which were keeping my body fit and supple and the immediate result of my decision was weight gain!

In the summer of 2009 I suffered another setback when I lost my job one day without any notice. I was devastated but surprisingly also felt

relieved. Only then I realised that I had been a victim of severe bullying and was shocked that I was bearing the negativity of the work environment for such a long time for no reason. It was as if I was a frog being slowly heated in a pot! I collected myself and started searching for another job the following year, but had a bitter realisation that bullying has no limits and the previous company management used their influence and prevented me from getting another marketing job.

A New Beginning

In the summer of 2010, after ten years of practising yoga, with my friend's encouragement, I decided to start a yoga centre. All these years I was scared that making money through yoga would degrade the value of my personal practices and so, I used to volunteer for different organisations. When I opened the yoga centre, I joked that normally it is the other way round: people would first make money then become volunteers in any service! Still I felt enough inner strength to take the decision and opened the yoga centre on a Sri Krishna Janmashtami day on 2 September 2010.

I realised that the field of yoga was very active with two to three popular yoga centres offering western-style *yogasana* classes. Also these centres were also organising yoga instructor courses and there were more yoga instructors than students. Other small independent yoga studios were having a hard time making a living due to low prices set by the major players and the small size of the students resulting in a fight between yoga studios. It seemed like though every yoga instructor was talking about personality development, the idea was to trash each other to get more students! The market was not ready to accept a new player in the scene!

When I opened the yoga centre, I was not

expecting a warm welcome. There was hostility in the air as I was changing the trend by representing a 'yoga university'. Keeping a very low profile I implemented the 'Integrated Approach of Yoga Therapy' suggested by Dr Nagendra, the founder of S-VYASA. According to this system, yoga was to be applied at all levels of *panchakosha*, so besides *yogasana* classes, I started offering weekly classes on *pranayama*, meditation, *pratyahara*, and philosophy every week. Not many students knew of anything about yoga apart from the *asanas* and so the attendance was low. However, I insisted that there be daily classes. I was confident that these classes would be appreciated some day.

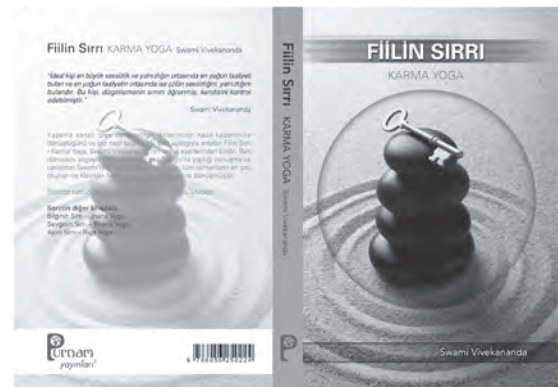
I gave a simple name for the centre: Istanbul Yoga Center. There were many yoga centres, including major players, who were already using district and town names. Being a marketer for many years, I registered the brand name immediately but little did I know that this brand name would create tension with other yoga centres. When to my surprise I found out that the name was being copied by other newly-opened yoga centres, we started sending notarised statements to prevent our trademark being used and I found myself under the attack of yoga centres claiming that we were trying to monopolise yoga! These unjust claims did not stop me from taking action and although we were boycotted by other yoga centres, till 2014 we had sent five notarised statements to different centres to protect our brand name. Interestingly the major players that were using other district names were never attacked like this.

In spring 2011, I suggested that I could give classes on the philosophy part of the yoga instructor certificate programs and after taking some serious tests, I could manage to obtain the trust of Dr Nagendra, the founder of S-VYASA and he authorised me to conduct the programs on their

behalf. We agreed on the exclusivity of Istanbul Yoga Center in Turkey to conduct their programs, so a new era started for our yoga centre.

Further Developments

In summer 2011, another friction was on the way. One of our students brought out a book written by a well-known yoga instructor, denouncing Swami Vivekananda and Sri Ramakrishna. This book was in circulation and was published by a major publishing house. The instructor claimed that Sri Ramakrishna was a lunatic and an epileptic, and that Swami Vivekananda was a leading Hindu missionary who had deceived people in the name of yoga. Our activities in Turkey were mentioned and the readers were warned about us being a cult but interestingly neither my name nor my centre's name was mentioned. I was devastated. I could not take a legal action to sue the instructor as my name was only implied but not expressly mentioned. I felt so sorry that these great personalities were slurred because of my small activity in Turkey. I spent the whole night thinking about what to do and in the morning I got an idea. If it were Sri Ramakrishna and Swami Vivekananda who were insulted, then they could respond through their books. I immediately started working on starting a publishing house and that is how Purnam Publishing was born in August 2011.



I started learning the details of the workings of a publishing house: translation, editing, designing, printing, and distribution of books. It was a full-time job yet I was determined and motivated enough to do it. With my experience in marketing, I started managing everything by myself with minimum help, as I could not afford to hire many people. I contacted Advaita Ashrama, Kolkata, India and Swami Atmajnananda, the erstwhile manager, was kind enough to permit me to translate and publish the books of Swami Vivekananda in Turkish.

The first book that we published in October 2011 was the translation of *Jnana Yoga* of Swami Vivekananda. Our publishing house took many by surprise and there were doubts about its future as Turkey is not a big market for books and it was already full of publishing houses.

The major players in the publishing industry are well established and the market is fully dominated with books on fiction. The favourite pastime of Turkish citizens is not reading and the sale of books is low, though around nine hundred new titles are released every month. The publishing houses do not specialise in any particular field but publish books of all kinds in various subjects to maintain a stable cash flow. In spite of all these unfavourable conditions, by the grace of God, we

managed to find a good distributor and could enter into the biggest book chain with our very first book. Though our book sales were not high, the book touched the lives of many yoga enthusiasts and we got a good response from the readers.

When I went through the books published on yoga, I realised that most of them were about *asanas*, but the instructions given were hardly enough to help the reader practise at home. As I too had begun by practising at home, I decided to publish a book that would cover the practices that can be done without guidance. I could also use the book as a manual for our yoga certificate program. This is how the book *Yoga at Home* was published in January 2012. It was an immediate success and is still one of the bestselling books on yoga. With the idea of publishing a series, I registered the name *Yoga at Home* in the coming year. In spring 2012, I got an offer to create and host a talk show on yoga philosophy in a prestigious radio station, *Acik Radyo*. The program lasted for one season and we aired thirteen shows with a co-host, one of our students. In each session we talked about one philosophical topic like karma, reincarnation, life of Swami Vivekananda, and vegetarianism and we ended each show with a two-minute guided meditation.

Just a year after the publication of *Yoga at Home*, we went for a reprint and to my surprise I saw a DVD with the same name *Yoga at Home* by one of the leading yoga studios. The consumer could mistake it to be based on our bestselling book. Once again I sent a notarised notice to destroy the DVDs immediately and found myself under fire. The other yoga centres joined together to boycott our books and activities, which was a major and unexpected setback. They started trashing our certificate programs, books, and called us an 'unnamed cult'.



I accepted the challenge. Since then, I have kept a tight agenda of releasing a new item every couple of months. With the help of friends, I managed to build a yoga library of thirteen books and an audio CD. I published Turkish translations of Swami Vivekananda's books on the four yogas, Patanjali's *Yoga Sutra* with Swamiji's commentary, sayings of Sri Ramakrishna, Gita, *Vivekachudamani* of Acharya Shankara, and some books by modern authors. I also published new releases of books on *Yoga at Home* on stress, pregnancy, and yoga and also an audio CD of the 'Pranic Energisation Technique' of S-VYASA. Within three years of starting our publishing house, a section dedicated to yoga with a range of our yoga books can be seen in the local bookstores.

In January 2014, I applied to University Grants Commission (UGC) in Turkey to recognise S-VYASA as an academic university in Turkey. The application was accepted and S-VYASA became the first yoga university to be recognised by the UGC in Turkey. After much preparation, I was ready to launch Turkey's first yoga diploma program in Turkish, in the summer of 2014. The program is the translation of nine textbooks for the postgraduate diploma program on yoga therapy of S-VYASA.

New Developments in Yoga

Government officials visited S-VYASA in summer 2014 and it was the first official visit of the Turkish government to India for yoga. The visit was successful and we got an opportunity to introduce yoga in all its facets to our visitors with the help of the S-VYASA team.

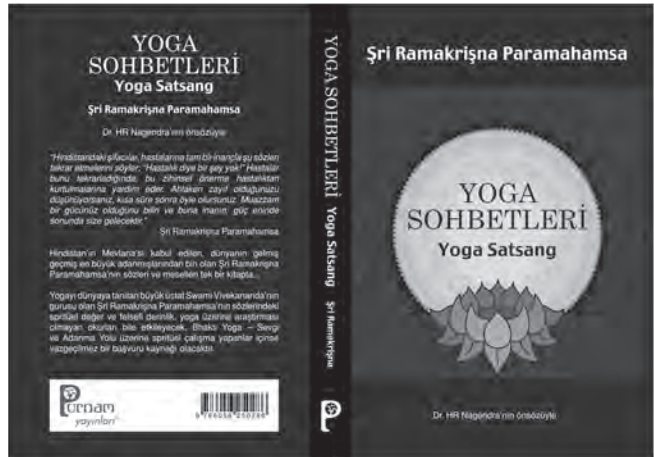
Meanwhile, an unfortunate development took place and the yoga instructor who denounced Swami Vivekananda and Sri Ramakrishna was charged with

embezzlement and sexual harassment by his own students. They claimed that he forced his students to indulge in sex for the opening of their chakras! He fell from grace and unfortunately the members of his group found themselves under fire by their own families, as they could hardly prove that they did not go through the same procedure. The name of yoga was tarnished, particularly in small towns.

Looking forward to the Future

Opening up the yoga centre and the publishing house was one of the best decisions of my life. I regained my physical and mental balance and I lost the weight that I had gained during my corporate years. Our mission of spreading the authentic knowledge of yoga is continuing after four years of active work in our yoga centre, training of more than four hundred yoga instructors, bringing out fourteen publications, and conducting two certificate programs and one diploma program. Our hands are full with future projects. A major project underway is the publication of the Turkish translation of the full text of *Yoga Vashishta*.

Though we face many setbacks and challenges every day, we are determined to go forward in our efforts.



Attorney Vishvanath Datta, Father of Swami Vivekananda

Swami Videhatmananda and Debashish Roy

(Continued from the previous issue)

In North-west India: Lucknow and Lahore

Mahendranath Datta writes:

Vishvanath Datta was an attorney in the Calcutta High Court, but due to his professional work he had to go to western India in 1871. ... Vishvanath Datta used to travel by train up to Mughalsarai. Then the trains used to ply only that far.²⁶ From there he used to go for his law practice to Lucknow, Delhi, and other places by horse-carriage or other means of transport. In those days, after the mutiny [in 1857], very few people knew English. At that time Urdu was the lingua franca in the courts of Delhi and Punjab. Vishvanath Datta was well-versed in Urdu, Persian, and Arabic, and because of being an attorney of the Calcutta High Court, he soon became popular. ... From Delhi he went to Lahore in a horse-carriage and set up his legal practice there also. Nowadays, if we pay for the postal stamps worth two or four paisa, a letter can go to any corner of India, it was not so then. Those days, we had to pay postage according to the distance in miles. ... The money order system had just been started. The money sent by money order could not be encashed in the post office. It had to be converted into cash just like promissory notes from the treasury. It was quite troublesome. ... Urdu was the court language. Retired military officers used to be appointed as judges. Civilian judges and magistrates were very few. That is why advocates were in great demand. Vishvanath Datta used to tell:

‘In those days, advocates commanded a lot of respect in Punjab. If the judge got an orderly, the advocate too used to get one. In the winter, the judge used to get twenty *sers* [one *ser* is 933 grams] of firewood to keep the living quarters warm and the advocate used to get fifteen *sers* of firewood. In summer, they used to get a labourer for pulling the fan for them at night.’ Vishvanath Datta used to do legal practice in several places of Punjab and finally settled down in Lahore. There he earned a great reputation. In 1876 he organised the worship of Durga in Lahore, though only in pitcher and picture [not in image]. Many people partook of *prasad*.²⁷

The above description shows that Vishvanath Datta was in Lahore during the Durga Puja of 1876, in which year the *Sharadiya Navaratri* was between 17 September to 28 September 1876. Bhupendranath Datta corroborates this fact: ‘Our father while practising in Lahore in about 1876–77 instituted the Bengalee festival called *Sharadiya Durgotsav* amongst the Bengalee colony for the first time. He took the leading part and bore a considerable part of expense in inaugurating the Bengal national religious festival there. The Pujah was performed in *ghat* (earthen jar) and in *pot* (picture).’²⁸ Vishvanath Datta was in Lucknow during 1871–3. We know that he had a great success in establishing his legal practice by his letter to Taraknath Datta, his paternal cousin on 13 June 1872 from Lucknow:

My Dear Taraknath,

Your letter reached me in time here.

Some of the Hindoostani people of honour and position, whom I met, are well satisfied with my colloquial Urdu and manners, and they say I am an exception amongst the wild, impolite and unmannerly Bengalees; this is a great boon, and they will not believe that I have not lived in Hindoostan for years.

The people here are all as a body exceedingly dishonest. They make a promise only to break, and look with considerable degree of suspicion when a Bengalee.

At my suggestion Mr. Jackson, the head of our bar is going on Monday to call a meeting of us for forming an association, a library and a hall.²⁹

We find the name of Vishvanath Datta in several editions of directories, spread across many years, as practising law in Lucknow in the list of attorneys of the Calcutta High Court. Probably, some of the directories were not updated regularly and he was shown to be in Lucknow even when he was practising elsewhere. After beginning his legal practice outside Calcutta, Vishvanath Datta was in Lucknow for some time and then proceeded to Lahore, where he worked for almost five years, 1874–8. The *Cones and Co's Directory and Almanac for 1878* gives this information: 'Attorneys, Proctors, and Solicitors ... Bissonath Dutt ... Lucknow.'³⁰

An interesting incident from Swami Vivekananda's life hints at the stay of Vishvanath Datta at Lahore:

The father of this friend of Naren's loved him very much and had great hopes for his future. On one occasion, finding him dangling from the 'forbidden' tree, he called him into the house and asked, 'Do you play all day, going from one house to another? Do you never read?' Naren answered, 'Sir, I both read and play.' Then he was put to the test. He was examined in Geography and Mathematics, and was made to recite poems. To the surprise of the strenuous

examiner, he acquitted himself well. Then the questioner blessed him and asked, 'Who is there to guide you, my son? Your father is in Lahore'. Naren assured his friend's father that he read in the morning and that his mother guided him. The man, though he said little for fear of flattering Naren, saw the greatness of the boy's intellect at once. He watched Naren's career with keen interest and saw fulfilled what he had predicted when he gave his blessing: 'My boy, you will be a man among men. I give you my blessings.'³¹

And Mahendranath Datta tells us:

But that year [1876] Lahore saw great snowfall,³² Vishvanath Datta's hearing was impaired. Hence, he left all his established legal practice and proceeded to Rajputana. In those days, advocates knowing Urdu and English commanded high respect everywhere. After spending some time in Rajputana he went to Indore and from there, he went to Bilaspur in Central Provinces (Madhya Pradesh) in 1878.³³ From there he returned to Raipur and practised law there for some time. He was a legal expert, soft-spoken, and steadfast, and so, judges used to have great respect for him. In those days there were only a few advocates in courts. It was convenient for the military judges if the laws were properly explained to them. That is why they used to hold him in high regard. And whenever he left a place, the judges used to give him good testimonials or certificates.³⁴

The first record available to us regarding the legal practice of Vishvanath Datta at Lahore is an entry in *The Bengal Directory of 1874*, most likely containing the data of 1873: 'Pleaders ... Bisso Nath Dutt.'³⁵ This proves that he was practising in the Chief Court of Punjab at Lahore in 1873 under the name 'Bisso Nath Dutt'. In 1876, his name was spelt as 'Bissoo Nath Dutt'. There is no mention of his name in the directory of 1878 but his name crops up in the directory of 1879 as B N Dutt. Probably, though he had shifted to Raipur sometime in 1877, he used to visit the Chief Court of Punjab at Lahore, whenever required.³⁶

LAHORE.—(Continued.)

BARRISTERS-AT-LAW.

E. Reynolds, C. H. Spitta, J. B. S. Boyle,
H. M. Plowden, H. F. Leighton, W. H.
Kattigan, and B. Burke.

PLEADERS.

F. R. Scarlett, E. J. Cunningham, J. R. G.
Gouldsbury, T. Higgins, R. Spencer, A. Bates,
R. Trotter, G. Ludlam, J. B. Mullins, E. V.
Cullin, C. Kirkpatrick, T. Sinclair, L. Cowan,
S. R. Beechey, E. V. S. Cullin, Roop Nath

Banerjee, Elahi Bax, Protul C. Chatterjee,
Ram Narain, Kali Prosonno Roy, Heera Sing,
Fakir Zainulabdeen, Dulput Rai, Motichurn,
Wysahwa Nath, Kasee Prosonno Ghuttock,
Suraj Khan, Umar Buksh, Subhan Wardhi,
Mahomed Ismail, Tiloke Chund, Denonath,
Kurem Chund, Gobind Ram, Mahomed
Buksh, Gobind Ram, Shib Dial, Atma Ram,
Nanack Buksh and Bisso Nath Dutt.

RESIDENT.

Dewan Baij Nath (pensioner).

LAKHINADON.—A Sub-Division of Seonee.

LANDOUR.—In the Dehra Doon District.

A large Concoalescent Depôt, about 1,098 miles from Calcutta via Saharnapore.

Elevation of Landour Church, 7,288 feet; Lat. 30° 27'; Long. 78° 9'.

MILITARY.

CONVALESCENT DEPÔT.

Comm'dt., Col. J. A. Angelo, R.A.
Station staff, Capt. R. B. McEwen, 22nd foot.
In medical charge—
Surgeon-major R. W. Berkeley, R.A.
Apothecary, J. Winn.

ECCLESIASTICAL.

ST. PAUL'S CHURCH.

Senior chaplain—
Rev. W. B. Drawbridge ... 800

CHURCH MISSIONARY SOCIETY.

Missionary, Rev. F. B. Schneider.

ROMAN CATHOLIC CHURCH.

Mily. chaplain, Rev. Father Lewis.

POSTAL.

Postmaster, T. Murphy ... 100
Head clerk, L. Davee Singh ... 50
2nd ditto, Mahood Ali ... 40
Bullock train dept., Prannath ... 30

TRADE.

J. Self, general merchant.
W. J. Smith, ditto.

RESIDENTS.

E. Jahaas, M. Wittenbaker, Capt. J.
Baggs, Mrs. Todd, Mrs. H. H. Seale,
Major F. A. Buckley, Major Blanchard,
Mrs. Jamieson, Mrs. Lamb, Capt. J. R. B.
Andrews, and Major T. Gordon.

LOHARDUGGA.—In the Chota Nagpore Division.

Sudder Station, Rancher, 240 miles from Calcutta.

Sub-Division—Palamow.

JUDICIAL AND REVENUE OFFICERS.

Commr. of Chota Nagpore—

Col. E. T. Dalton, C.S.I., S.C. ... 2,750

Judl. ditto, Col. J. S. Davies, S.C. ... 2,500

Depy. commr. & sub-judge—

H. L. Oliphant, C.S. ... 1,666

Asst. commrs.—

Lieut. L. J. H. Grey, S.C. ... 450

Capt. E. G. Lillingston, N.A., S.C. ... 800

(on furlo') ... 800

G. K. Webster, C.S. (on furlo') ... 700

Capt. N. Lewis, S.C. ... 700

Offg. cant. magte., Doruntah—

Capt. H. Bayley, 33rd M. N. I.

Extra asst. commrs.—

Kalidass Palit (on leave) ... 700

Rakhalass Haldar ... 500

L. R. Forbes (Palamow) ... 300

Extra asst. commrs.—

Grish Chunder Mitter (persl. asst.

to commr.) ... 300

Sudamund (Kishenpore) ... 300

Gopal Chunder Mitter (offg.) ... 250

Guziffer Ali (Lohardugga) ... 250

Nilmathub Banerjee, N.L. (Palamow) ... 250

T. G. Audikhari (tempy.)

Sub-depy. collr., Soobhan Hyder ... 150

Canoungo, Mundjee ... 50

Hony. magte., Lall Opendernath Saluee and

Rai Kishendial Singh, Bahadoor.

Muzger, Chota Nagpore estate—

Vacant ... 800

Ditto, Dugan estate—

S. S. Banerjee (Palamow) ... 200

MEDICAL.

Civil surgn.—

Surgeon-major E. J. Hoskins, M.D. 789

LAHORE.—(Continued.)

Adcock, J. Allen, P. J. Myers, S. Connell, W. Patton (Mooltan), W. Hodgkinson, G. Wild, J. Woodward, T. H. Aldridge, R. Alexander, E. Quinlan, E. J. Pearce (Saharunpore), J. T. Smith, E. Williams, and T. W. Murray. *Shunters*, J. Carnish, R. Barber, W. Flatman, D. M. Rego, W. Ashington, A. McKinley, J. Heally (Mooltan), H. Dowling (Saharunpore), A. Ziglar, E. T. Middlerich, W. H. Barker, and J. P. Kelley. *Firemen*, R. Mewall, C. Sweeney, R. Robinson, W. Moreland, W. J. Mitchell, J. A. C. West, W. DeSonz, C. Ford, C. Vaughan (Mooltan), P. Hughes (Saharunpore), W. Tower, C. H. Juhans, G. Mitchell, S. H. Kearney, J. Klist, H. Field, L. B. Joshua, C. M. Payne, J. Gange (Saharunpore), C. P. T. Prince, W. S. Skeaf (Mooltan), R. Sullivan, J. Beeby, W. J. O'Brien, and T. W. Whitley. *Carr. builders*, J. Andrews, C. Balancore, and W. Jones. *Trains inspir.*, R. A. Gilden. *Car. ezmr.*, E. McKinley, J. Campbell (Ghazeeabad), and H. M. Harding (Mooltan). *Head clerk*, Neelumber Banerjee. *Clerks*, Ramkishen Ghosal, Cheragh Ally, Koylash Chunder Banerjee, Kally Coomul Bajerjee, Lall Mohun Chatterjee (Saharunpore), Woomesh Chunder Singhee, Angkur Nath Chatterjee, Woomachurn Bhuttacharjee, Jogobunda Sein, Jodoo Nanth Ghose, Bailey Ram, and Probhoo Lall (Saharunpore).

GOVERNMENT RAILWAY POLICE.

Asst. insp.-gent., Capt. J. S. Tait, s.c., 400. *Head clerk*, Beprodass Ghose, 80. *Inspers.*, J. E. Taylor; 200; Nehal Singh (Saharunpore), 150; and W. L. Hyde (Phillour), 100. *Depy. insp.*, Sahibooddeen (Umrtsur), 80; Mahomed Sadick, 60; and three others.

COMMERCIAL.

Bank of Bengal:—*agent*, C. J. Cooke; *acctt.*, D. E. Burne; *khasarchee*, Budree Dass Jeetnall.

Branch, Agra Bank, Ltd.:—*manager*, C. K. McKenzie; *acting acctt.*, H. E. Williams; *book-keeper*, Kallychurn Chatterjee; *asst. book-keepers*, Taraprasanno Dass and S. D. Khunoh; *despatcher*, Chunder Lall Tewari; *treasurers*, Chotaloll and Doorga Pershad.

The Alliance Bank of Simla, Ltd.:—*manager*, G. W. Showell; *acctt.*, Ram Nath; *assts.*, R. G. Buxy; Bunsedhur, and D. K. Singh; *treasurer*, G. Pershad.

E. Gillon and Co., merchants and general agents:—*partner*, E. A. Gillon; *assts.*, G. R. Baird and P. C. Mookerjee; agents for the Universal Fire Insurance Company, Ltd.; agents for Messrs. Outler, Palmer, & Co., Messrs. W. & A. Gilbey & Co., John Gillon & Co. (Leith), and Shrimpton & Co. (Wolverhampton). London agents, J. Bruce Gillon & Co., 2 Talbot Court, Gracechurch Street.

E. Plomer & Co., chemists and druggists:—*propr.*, T. Bliss; *asst.*, W. C. Crayden.

Watts & Co., saddlers and boot-makers:—*propr.*, G. Evers; *asst.*, Skempton.

Lett & Co., milliners and dress-makers.—*manager*, Mrs. McGarry.

W. Adlard & Co., tailors (Meean Meer); *asst.*, W. Johnston.

Phelps & Co., tailors and milliners:—*assts.*, H. Norkett and Miss Bird.

P. Garrioch, tailor, Amarkullee.

J. A. Bartholemy, photographer.

Mrs. Reid, milliner.

Punjab Printing Co.:—W. E. Ball, printer, stationer and bookseller; *asst.*, H. Teal.

W. McDonald, coach-builder and undertaker.

Mrs. C. Price, clock and watch-maker, auctioneer, commission agent, and general merchant; *asst.*, Hurditta Mull.

Mrs. Clerk, milliner.

Civil and Military Gazette:—*Joint editors*, G. R. Fenwick and Col. A. Cary; *unst. editor*, S. L. Blanchard; *joint-managing proprs.*, Col. A. Cary and D. P. Masson; *printer*, Rukim-ul-din; *acctt.*, H. W. Wallace.

Victoria Press:—*proprs.*, Chiragh-ul-din and Shah-ul-din; *assts.*, Sham Dass, Rajjub Ali, and Shaik Golam Mahomed.

Punjabee Press:—*propr.*, Mahomed Azeen.

Royal Victoria Hotel:—*propr.*, Hosein Ali.

Railway refreshment rooms:—*manager*, J. Mackay.

Punjab hotel:—*propr.*, Bahadoor Khan; *manager*, B. Turner.

Lahore Club:—*propr.*, F. Tapp.

Lahore Ice and Aerated Water Co., Ltd.:—*agent and manager*,—Lancaster; *engr.*, A. Baroba.

Station hotel:—*propr.*, Mrs. Wilson.

Clarke's hotel:—*propr.*, J. Clarke.

Court-house hotel:—*propr.*, Mrs. Cunningham.

R. N. Mody, merchant (branches at Goojranwalla and Wuzzeerabad).

Ruhim Buksh & Co., merchants.

Gopal Ram, commission agent.

Jamsetjee and Sons and Soomak & Co., wine merchants, &c.

Mahomed Deen Roodloo & Co., tent manufacturers and contractors.

Lala Dina Nath and C. Lal and Sons, shawl merchants.

Rahim Buksh and Son and Mahomed Hosain, general merchants.

Law.

Advocates.

C. H. Spitta, W. H. Rattigan, S. L. Blanchard, P. Morton, C. Rivaz, C. G. Sutherland, and Pandit Surajbal Manphul.

Pledgers.

J. Gouldsbury, T. Higgins, A. Bates, J. B. Mullins, E. Cullin, J. A. Sinclair, C. Chatterjee, Pandit Ram Narain, K. P. Roy, K. P. Ghotak, S. Mookerjee, and B. N. Dutt.

on only $4\frac{1}{2}$ kanals. I asked the plaintiff the reason for the disproportionately high reduction for the latter crop, and he explains this by saying that there was some Til (oil) standing round the cotton in the kharif of sumbat 1927, and that he did not take *batai* for the Til and made a less deduction for the inferior cotton than he would have made had the Til not been there.

The evidence now recorded and the findings of the Original Court and of this Court are forwarded to the Chief Court.

17th Decr. 1873. *Judgment of Chief Court.*—The points have now been thoroughly gone into. Grain was only sown owing to failure of cotton. In such cases, where full cash cotton rates are not taken but an abatement allowed, *buttai* is claimable for the grain crop.

In the present instance, abatement for partial failure of cotton was made.

It follows that the Extra Assistant Commissioner's order was correct. The appeal is decreed with costs, the Commissioner's order being set aside.

No. 78.

APPELLATE SIDE. {	SADHU,—(Plaintiff),—APPELLANT,
	<i>Versus</i>
	KHAZAN SINGH & OTHERS,—(Defds.),—RESPONDENTS.

(LINDSAY AND CAMPBELL, JJ.)

Section XIX of the Tenancy Act—Decree for ejectment, pending appeal from a decree for rent.—When a tenant has appealed from a decree for rent, a decree for ejectment against him cannot be passed under Section XIX of Act XXVIII of 1868, until the appeal is determined.

Appeal from Additional Commissioner Jullundhur.

Scarlett for Appellants.

→ Bissonath Dutt for Respondents.

19th Novr. 1873. LINDSAY, J.—The decree for rent is dated 30th January 1873. Suit for ejectment was lodged on 18th or 20th February 1873. On the 20th March the tenant asked for time, as he had appealed.

He obtained one month's grace.

The appeal against the decree for rent was lodged on the 31st March 1873, and it was rejected on the 5th June 1873.

The order for ejectment is dated 19th April 1873. An appeal was preferred from the order of the 19th April 1873, on the 8th May 1873, and it was rejected on the 18th June 1873.

I am of opinion that the law as it stands permitted the Court to give a decree for ejectment, but such order should not have been issued. Our Courts are Courts of equity as well as of law, and the Court ought to have postponed giving judgment until

the result of the appeal was known. Had the decree for rent been set aside, the order of ejectment necessarily would have been a nullity, but the proprietor having obtained possession the tenant in all probability would have been put to considerable trouble in recovering his possession.

I think this appeal should be dismissed with costs.

CAMPBELL, J.—I concur in dismissing the appeal. The tenant having shewn to the Court on the 19th of April that an appeal against the decree for rent was pending, the Court was not justified in decreeing ejectment.

No. 79.

BUTTUN RAM & ANOTHER,—(Plaintiffs),—APPELLANTS,	} APPELLATE SIDE.
<i>Versus</i>	
HAKIR AND OTHERS,—(Defendants),—RESPONDENTS.	

(LINDSAY AND CAMPBELL, JJ.)

Act XIV of 1859, Section 4—Limitation—Admission of debt.—The following document *held* not to be sufficient to revive a debt, under Section 4, Act XIV of 1859 :—“Rs. 2,300-8-0 balance struck on 7th July 1869. The scribe is Hunnooman, and this has been written at the instance of Hakir, &c.” (defendants). The writing was sealed by Hakir.

Appeal from Commissioner, Multan.

Spitta for Appellant.

LINDSAY, J.—The writing which Mr. Spitta contends gives a *20th Novr. 1873*, new period of limitation under Section 4 Act XIV of 1859 may be thus translated :

“Rupees 2,300-8-0 balance struck on the 7th July 1869. The scribe is Hunnooman, and this has been written at the instance of Hakir” &c., &c. The writing bears the seal of Hakir.

The question is, whether that writing amounts to an unqualified acknowledgment that the balance struck is a debt due by Hakir. In other words, does the writing satisfy the 4th Section of Act XIV of 1859, and so continue the liability of Hakir?

I may not go beyond the written words, and upon these words, I have to put a reasonable construction.

I agree with the Madras High Court that the Section does not require a particular form of words on the part of the person making the acknowledgment, and that it rests with the Court in such case to decide whether the writing reasonably construed contains a sufficient admission that the debt is due.

The new Limitation Act declares that there must be an unqualified admission on the part of the debtor that the debt is due. I do not think the writing is an unqualified admission that the

PUTTIALLA—An Independent State in the Punjab

4 miles from Umballa.

RAEPORE—In the Chutteesghur Division.

A District lying between 80° 28' and 82° 83' E Long., and 19° 48' and 21° 55' N. Lat. It is about 150 miles in breadth from E to W., and 135 miles in length from N. to S. Total area 15,388 square miles. Population about 954,000; distant 458 miles from Calcutta, and 180 from Nagpore.

Three *Dak Bungalows* on the road to Nagpore and two on the road to Sumbulpore.

SUB-DIVISIONS—SINGA, DHAMTAREE, AND DEOOG.

JUDICIAL AND REVENUE OFFICERS.

Commr., Chutteesghur divn. —
Lt.-col. C. B. Lucie Smith ... 2,515
Depty. commr., Major C. H. Plowden ... 1,267
Asst ditto, J. W. Tawney, c.s. ... 800

Extra asst. commrs. —
H. E. Stanbrough ... 300
Moonshee Liladhar ... 300

Tehseeldars, Akbar Ali (Dhantai), 150; Nilkanth Rao (Singa), 160; Bulwanth Rao, 200; and Venkanth Rao (Dieg), 130.

Hony. magtes., Rajaram Tewari, Padman Sing, Iurao Sah (Bindia), and Chingusao (Lawan).

MEDICAL.

Civil surgn., Surgeon J. B. Gaffney, 650.
Asst. surgn., S. C. Bhattacharjee, 150. *Hospl. asst.,* Bahadoor Ali, 60.

POLICE.

Dist. supdt., C. F. Anderson, 600. *Inspers,* Mahomed Ali, 120; J. McGuire, 120; Sashin, 85; Umaid Hossein, 50; Ram Suhair, 50; and Mir Beg (town police), 60. *Clerk,* Moulla Buz, 60.

PUBLIC WORKS.

PROVINCIAL WORKS.

Eastern Division.

Eng. engr., D. Wallace, 650. *Appce. engr.,* C. H. D'Mello (Sumbulpore), 100. *Supervisor,* Sergt. G. Taylor, 150. *Overseers,* A. A. Reid (Sonnai), 80; Bhugwan Sahai (Bilaspore), 50; Kasiuath (Nandgaon), 50; and Raudyal, 50. *Accell.,* U. Ricks, 240. *Clerks,* G. Martin, 50; and Rungasawmy, 60. *Draftsman,* Abdool Rahiman Khan, 55.

MILITARY.

Station staff, Capt. E. S. Skinner.

Troops.

31st Native Infantry.

ECCLIASTICAL.

GERMAN EVANGELICAL MISSION.

Missionary, Revd. T. O. Lohr (Bierampore).

EDUCATIONAL.

Inspr. of schools, Eastern circle, G. Thompson (on leave), 600; J. Elliott (offg.) *Dist. inspr.,* Ramphao, 80. *Curator, govt. book depôt and head clerk,* V. Gungadhar Rao, 80.

ZILLAH SCHOOL.

Head master, Raja Babu Dutt, 100. *Asst. master,* Ganpat Giri, 60; and four others.

SCHOOL OF ARTISANS.

Supdt., Major C. H. Plowden.

ANGLO-VEENACULAR SCHOOLS.

Head master, Govind Rao Toley (Dhamtaree), 60.

NORMAL SCHOOL.

Head master, Gajraj Sing, 60.

GOVERNMENT OFFICES.

COMMISSIONER'S OFFICE.

Supdt., W. G. Wright, 300. *Clerk of the court,* Yadoo Madho Rao, 200. *Asst. supdt.,* J. McGuire, 150. *Clerks,* Somasekaram, 75; and Seetram, 50. *Mistkhan,* Ukbar Hossein, 60. *Record-keeper,* Sadasheo Rao, 50.

DEPUTY COMMISSIONER'S OFFICE.

Clerk of the court, Bulwunt Rao Gungadhar, 200. *Depty. clerk,* Abdool Rahim, 70.

Clerks, Bhugwunt Rao, 150; Monnothnath Sen, 100; Sadasheo Rao, 75; and Adurcondalu, 50. *Touzer-navis,* Gunpat Rao, 70. *Record-keepers,* Bulaki Rai, 70; Hunuman Prasad, 60. *Mistkhans,* Govind Rao, 70; Raghat Rao (1st), 60; Jaganath Rao, 50; and Nanyall, 50. *Treasurer,* Bunselal Aberchand, Rai Bahadoor, 75. *Narb tehseeldars,* Kashi Persad, 70; Govind Rao, 50; Sadasheo Rao, 50; and Yakooobhan, 50. *Forest darogah,* Baluman, 50. *Pleaders,* Bhutnath Deb, Tala Das, Bishuanath Dutt, and Atar Behari. *Local funds clerk,* Okhoy-nath, 50. *Octroi darogah,* Atmarain Mulkar, 50. *Local funds overseer,* M. Yakooob, 56.

POSTAL.

Sub-inspector, Pratab Chunder Dass, 60. *Post-master,* Venkutish Gobind Khetter, 75.

JAIL.

Supdt., Surgn. J. B. Gaffney, 150. *Jailor,* J. Dunne, 120.

TRADE.

C. R. Williams, lac merchant; Radhanath Bagchee, Essen Chunder Banerjee (Dhamtaree), and Syud Wazir Jan (ditto), contractors; Bunselal Aberchand Rai Bahadoor (Kamptee), Khoosalechand & Co., and Jhogmal & Co. (Jubbulpore), bankers; Mullohy & Co., Sallay Mahomed & Co., Puran & Co., Ramaswamy & Co., and Hossein Ally & Co., merchants.

Another interesting point to note is that Vishvanath Datta was practising as a pleader in Lahore and not as an attorney, and probably used to work on behalf of the government. A pleader is one who drafts pleadings on behalf of the client. However, in the Indian context, pleaders generally argue for the government. This probably was the case with Vishvanath Datta because in the two cases he argued that we come across, he acted on behalf of the government. This is the first time we see him actually arguing a case in contrast to the predominantly drafting work we come across in his work as an attorney. These cases were reported in *The Punjab Record*:

No. 78.

Sadhu—(Plaintiffs)—Appellant

Appellate Side Versus Khazan Singh and Others—(Defendants)—Respondents.

(Lindsay and Campbell, JJ.)

Section XIX of the Tenancy Act—Decree for ejectment, pending appeal from a decree for rent—When a tenant has appealed from a decree for rent, a decree for ejectment against him cannot be passed under Section XIX of Act XXVIII of 1868, until the appeal is determined.

Appeal from Additional Commissioner Jullundhur.

Scarlett for Appellants.

Bissonath Dutt for Respondents.

19th Novr. 1873.

Lindsay, J.—The decree for rent is dated 30th January 1873. Suit for ejectment was lodged on 18th or 20th February 1873. On the 20th March the tenant asked for time, as he had appealed.

He obtained one month's grace.

The appeal against the decree for rent was lodged on the 31st March 1873, and it was rejected on the 5th June 1873.

The order for ejectment is dated 19th April

1873. An appeal was preferred from the order of the 19th April 1873, on the 8th May 1873, and it was rejected on the 18th June 1873.

I am of opinion that the law as it stands permitted the Court to give a decree for ejectment, but such order should not have been issued. Our Courts are Courts of equity as well as of law, and the Court ought to have postponed giving judgment until the result of the appeal was known. Had the decree for rent been set aside, the order of ejectment necessarily would have been a nullity, but the proprietor having obtained possession the tenant in all probability would have been put to considerable trouble in recovering his possession.

I think this appeal should be dismissed with costs.

CAMPBELL, J.—I concur in dismissing the appeal. The tenant having shewn to the Court on the 19th of April that an appeal against the decree for rent was pending, the Court was not justified in decreeing ejectment.³⁷

Another case:

No. 35.

Temple Chambers, Kolkata



No. 35.

APPELLATE SIDE.

JITA AND OTHERS,—(Plaintiffs),—APPELLANTS,
Versus
 SUNDAL AND ANOTHER,—(Defendants),—RESPONDENTS.

(BOULNOIS AND LINDSAY, JJ.)

Adoption—Sister's son—Eldes son.—The parties were Rajputs, of the Ambala district.—The question was whether the adoption of a sister's son, who was also the eldest son, was valid. *Found* that by custom the adoption was valid.

Appeal from Commissioner, Ambala.

→ Bissonauth Dutt for Appellants.

Plaintiffs, related to one Sundal, who was childless, sued to set aside the adoption by Sundal of his sister's son. The adopted child was the eldest of three sons. The parties were Rajputs of the Ambala district. The Lower Courts found the adoption valid according to custom. This finding was upheld on special appeal by the Chief Court, the points in appeal being, (1) that the adoption of a sister's son was invalid, and (2) that the adoption of an eldest son was also invalid.

76th April 1874.

Judgment of Chief Court.—The Courts find that the adoption is in accordance with custom. We find no cause for interference. The appeal is dismissed with costs.

No. 36.

APPELLATE SIDE.

ATMA SINGH AND MAHA SINGH,—(Defendants)—
 APPELLANTS,
Versus
 JIT SINGH AND KULIAN SINGH,—(Plaintiffs)—
 RESPONDENTS,

(BOULNOIS AND MELVILL, JJ.)

Act XXIII of 1871, S. 4—Suit relating to grant of land revenue.—Plaintiffs sued defendants for money received for the use of the former—*viz.*, a share in certain rents collected by the defendants in respect of a *jagir* in which plaintiffs alleged, they and defendants had an interest. Defendants denied plaintiffs' interest in the *jagir* and their right to share in the collections.

Held, that the suit related to a grant of land-revenue, and was not cognizable by the Civil Courts.

*Appeal from Deputy Commissioner Amritsar.**The Punjab Record of 1874*

Jita and Others—(Plaintiffs)—Appellants

Appellate Side Versus Sundal and
Another—(Defendants)—Respondents

(Boulnois and Lindsay, JJ.)

Adoption—Sister's son—Eldest son—The parties were Rajputs, of the Ambala district—The question was whether the adoption of a sister's son, who was also the eldest son, was valid. *Found* that by custom the adoption was valid.

Appeal from Commissioner, Ambala.

Bissonauth Dutt for Appellants.

Plaintiffs, related to one Sundal, who was childless, sued to set aside the adoption by Sundal of his sister's son. The adopted child was the eldest of three sons. The parties were Rajputs of the Ambala district. The Lower Courts found the adoption valid according to custom. This finding was upheld on special appeal by the Chief Court, the points in appeal being, (1) that the adoption of a sister's son was invalid, and (2) that the adoption of an eldest son was also invalid.

16th April 1874.

Judgment of Chief Court—The Courts find that the adoption is in accordance with custom. We find no cause for interference. The appeal is dismissed with costs.³⁸

At Raipur (1877-9)

Vishvanath Datta's name appears as a pleader in the Deputy Commissioner's Office of Raipur with the spelling 'Bishuanath Dutt': 'Raepore—In the Chutteesghur Division ... Deputy Commissioner's Office ... *Pleaders*, Bhutnath Deb, Tala Das, Bishuanath Dutt, and Atar Behari.'³⁹ According to *The Bengal Directory of 1877*, there was no pleader in the Office of the Deputy Commissioner of Raipur. In 1878, there was only one pleader, Bhutnath Deb and in 1879 there were four pleaders, Bhutnath Deb, Tala Das [Tara Das], Bishuanath Dutt, and Atar Behari. Since mostly the directories printed the previous

year's data, we can safely conclude that Bhutnath Deb—he later changed his surname to De—came to Raipur in the early part of 1877 and Vishvanath Datta came to Raipur in the later part of the same year. After some months of his arrival at Raipur, Vishvanath Datta sent for his family. In those days, school examinations were held in November or December, and so it is likely that they started for Raipur after the examinations in the end of 1877 or early 1878.

Incidentally, Mahendranath Datta informs us: 'At one time in his life, respected Vishvanath Datta practised some vocal classical music under the tutelage of an expert musician. While staying in Raipur of Madhya Pradesh, he used to occasionally sing in a melodious voice.'⁴⁰

Back to Calcutta (1879-84)

Vishvanath Datta returned to Calcutta in the middle of 1879 and set up his practice independently. *The Bengal Directory of 1876* shows him

The Lawyers' Corridor at the Calcutta High Court





The London Gazette.

Published by Authority.

TUESDAY, SEPTEMBER 18, 1883.

War Office, September 15, 1883.

THE Queen has been pleased to give orders for the following promotion in the Most Honourable Order of the Bath.

To be an Ordinary Member of the Civil Division of the Second Class, or Knights Commanders of the said Most Honourable Order, viz. :—

Colonel John Graham McKelvie, C.B., Royal Engineers (Retired List), Chairman of the Board of Public Works in Ireland.

Whitehall, September 17, 1883.

THE Queen has been pleased to give and grant unto Arthur Stanhope Aldrich, Esq., William Henry Stone, Esq., and Percival Osborne, Esq., Her Majesty's Royal licence and permission that they may accept and wear the Insignia of Fourth Class of the Order of the Rising Sun, which His Imperial Majesty the Emperor of Japan has been pleased to confer upon them in approbation of their services whilst actually and entirely employed by His Imperial Majesty beyond Her Majesty's Dominions.

Whitehall, September 17, 1883.

THE Queen has been pleased to give and grant unto Oscar Edwards, Esq., Her Majesty's Royal licence and permission that he may accept and wear the Insignia of the Fourth Class of the Order of the Medjidieh, which His Imperial Majesty the Sultan has been pleased to confer upon him in recognition of his services whilst actually and entirely employed by His Imperial Majesty beyond Her Majesty's Dominions.

Foreign Office, August 28, 1883.

THE Queen has been graciously pleased to appoint Francis Wilson Mark, Esq., now British Vice-Consul at Marseilles, to be Her Majesty's Consul for the Balearic Islands, to reside at Palma.

Foreign Office, September 17, 1883.

THE Queen has been pleased to approve of Mr. Giorgio Augusto Vanderspar as Consul for the Island of Ceylon, to reside at Colombo, for His Majesty the King of Italy; of Mr. Luigi Bicaluse, as Consul at Freetown, Sierra Leone,

with jurisdiction over Senegambia, for His Majesty the King of Italy; of Mr. Jayme Batalha Reis, as Consul at Newcastle, for His Majesty the King of Portugal and the Algarves; of Mr. Juan Mutrie, as Consul at Beliza for the Republic of Honduras; of Mr. Walter Ibbotson, as Vice-Consul at Sheffield, for the Republic of Chile; and of Mr. Otto Holdheim, as Vice-Consul at Dundee, for the Oriental Republic of the Uruguay.

BY virtue of an Act passed in the twenty-fourth year of the reign of His Majesty King George III, intituled "An Act to repeal so much of two Acts made in the tenth and fifteenth years of the reign of His present Majesty, as authorizes the Speaker of the House of Commons to issue his Warrant to the Clerk of the Crown for making out writs for the election of Members to serve in Parliament, in the manner therein mentioned, and for substituting other provisions for the like purposes;" and of an Act passed in the twenty-sixth year of the reign of Her present Majesty, intituled "An Act to further limit and define the time for proceeding to Election during the Recess:"

I do hereby give notice, that the death of Hugh Birley, Esq., late a Member serving in this present Parliament for the city of Manchester, hath been certified to me in writing, under the hands of two Members serving in this present Parliament; and that I shall issue my Warrant to the Clerk of the Crown to make out a new writ for the electing of a Member to serve in this present Parliament for the said city at the end of six days after the insertion of this notice in the London Gazette.

Given under my hand this fifteenth day of September, 1883.

H. BRAND, Speaker.

Commission signed by the Lord Lieutenant of the County of Banff.

Major Frederick Delamere Morison to be Deputy Lieutenant. Dated 12th September, 1883.

to be absent from Calcutta while the directory of 1881 shows him to be practising at 6, Old Post Office Street, Calcutta.⁴¹

After returning from Raipur till his passing away, Vishvanath Datta set up his practice and office at 6, Old Post Office Street, Kolkata, known as the 'Temple Chambers'. Since the fourteenth century many associations of legal practitioners in England and Wales are called the Inns of Court. Some of them are called Inner Temple, Outer Temple, and Middle Temple. Therefore, it is common to name buildings housing the offices of legal practitioners as 'Temple Chambers'. We find many such buildings across the world. Most probably, this building in Kolkata also got its name for this reason.⁴² Many legal practitioners continue to have their offices in this building over generations. The famous Bengali novelist Shankar has described this building in his autobiographical work *Koto Ajanare*. We find an

interesting article on this building in a popular daily in 2008:

Shankar's half-a-century-old evergreen *Koto Ajanare* contains a passage describing Temple Chambers at 6 Old Post Office Street, opposite Calcutta High Court, where as a young man struggling to eke out a living, he had worked as the babu of Noel Fredrick Barwell, the last British barrister to practise here. 'It is difficult to tell the building's age. ... It is a large building. Just like a beehive—with attorneys cooped up in each cubicle. Sunlight cannot enter many rooms, so the electric supply company prospers. ...The lift has a musty odour. It is an antediluvian contraption. If more than three people wish to use it together, there is every possibility of ascending to heaven straightaway. Black-coated attorneys, barristers carrying their black gowns' wait for their turn to get into the lift.

Temple Chambers has changed very little over the years. Only, barristers are not seen any

The High Court of Calcutta Today



Assignee. Barrow and Co., Attorneys.—Date of Gazette containing notice, July 23, 1879.

In the Matter of Hyder Ally, who carried on business under the name and style of Hyderally Abdool Kadir, at No. 9, Dhurrumtollah-lane, in the town of Calcutta, a Trader of Miscellaneous Goods to Rangoon, and at present out of work, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Thursday, the 17th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person. Date of Gazette containing notice, July 23, 1879.

In the Matter of George Fleming, of 11, Radha Bazar-lane, in the town of Calcutta, lately carried on business as a Broker, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 22nd day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person.—Date of Gazette containing notice, July 30, 1879.

In the Matter of Madhub Chunder Chatterjee, of No. 78, Chasadhobaparrab-street, Jorsanko, in town of Calcutta, a Writer in the Government Telegraph Office at Calcutta, as also a Shopkeeper of Miscellaneous Goods, lately carrying on business at No. 61, Radha Bazar, in Calcutta aforesaid, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Friday, the 25th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Bisoonath Dutt, Attorney. Date of Gazette containing notice, July 30, 1879.

ITALIAN HEMP.

Contract Department, Admiralty, Whitehall, September 5, 1879.

TENDERS will be received until two o'clock, on Thursday, the 2nd October, for
210 Tons Italian Hemp for Chatham.
190 Tons Italian Hemp for Devonport.

Forms of tender containing all particulars may be obtained on personal application at this Office, or by letter addressed "Director of Navy Contracts, Admiralty, Whitehall, S.W."

Lead Office, September 16, 1879.

NOTICE is hereby given, that a General Court of the Corporation of the Governor and Company for Smelting down Lead with Pit Coal and Sea Coal will be held at the Company's House, in Martin's-lane, Cannon-street, on Tuesday, the 17th October, at twelve o'clock at noon precisely, being a Half-yearly Court; and that the Transfer Book will be shut on Thursday, the 2nd October, and opened again on Wednesday, the 8th October following.

John Elliott, Secretary.

[Chartered Bank of India, Australia, and China.
Hatton-Court, Threadneedle-Street,
London, September 10, 1879.

NOTICE is hereby given, that an Extraordinary General Meeting of the Shareholders of this Company will be held at the Cannon-street Hotel, in the city of London, on

Wednesday, the 15th day of October proximo, at one o'clock p.m. precisely, for the purpose of declaring an Interim Dividend for the half-year ended on the 30th day of June last.

The transfer books will be closed from Wednesday, the 8th proximo, to Wednesday, the 15th proximo, both days inclusive.

By order of the Court,
Wm. Chas. Mullins, Secretary.

The Mercantile Insurance Association.

NOTICE is hereby given, that at an Extraordinary General Meeting of the Members of the said Company, duly convened held at the offices of the Company, Dean-street, South Shields, in the county of Durham, on the 12th day of August, 1879, the following Special Resolution was duly passed; and at a subsequent Extraordinary General Meeting of the Members of the said Company, also duly convened and held at the same place, on the 9th day of September, 1879, the following Special Resolution was duly confirmed:—

"That the Company be and is hereby required to be wound up voluntarily under the Companies Act, 1862."

William Wright, Chairman.

In the Matter of the Companies Acts, 1862 and 1867.

NOTICE is hereby given, that at an Extraordinary General Meeting of the Members of the Bolton Coffee Tavern Company Limited, duly convened and holden at the offices of Mr. William Whittingham, Solicitor, No. 8, Exchange-street, Bolton, in the county of Lancaster, on Tuesday, the 26th day of August, 1879, the following Special Resolutions were duly passed; and at a subsequent Extraordinary General Meeting of the Members of the said Company, also duly convened and holden in like manner at the same place, on Thursday, the 11th day of September, 1879, the said Special Resolutions were also duly confirmed:—

1. "That the Company shall be wound up voluntarily."
2. "That Mr. William Augustus Quant, of Acresfield, Bolton, Accountant, be appointed Liquidator."
3. "That the remuneration of the Liquidator consist of the sum of £2 2s., unless the Company in General Meeting shall consider him entitled to a larger sum."
4. "That Mr. William Whittingham, of Bolton, be appointed Solicitor to the Liquidator."

Josh. Robertshaw, Chairman

Raworth and Company Limited.

AT an Extraordinary General Meeting of the Shareholders of Raworth and Company Limited, duly convened and held at 13, Exchange-buildings, St. Mary's-gate, Manchester, on Thursday, the 11th of September, 1879, the following Extraordinary Resolutions were duly passed:—

"That it having been proved to the satisfaction of the Company that it cannot, by reason of its liabilities, continue its business, and that it is advisable to wind up the same, it is hereby determined that Raworth and Company shall be wound up voluntarily, pursuant to the provisions of the Companies Act, 1862."

"That Mr. B. A. Raworth, of Wellington Mills, Manchester, in the county of Lancaster, Mill Manager, be and is hereby appointed the Liquidator thereof; and that his remuneration be £4 per week, and such further sum as a majority of Shareholders may from time to time, by resolution, determine upon."

Dated this 11th day of September, 1879.

Josiah Rigby, Chairman.

This Notification is Proof that Vishvanath Datta was Back in Calcutta by June or July 1879

name, style, and firm of Lalitmohun Sen and Sita Nath Goppto, Insolvents.

Notice that the petition of the said Insolvents seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Wednesday, the 13th day of June instant, and by an order of the same date the estate and effects of the said Insolvents were vested in the Official Assignee.—C. N. Manuel, Attorney. Date of Gazette containing notice, June 28, 1883.

In the Matter of Nobin Chunder Dey and Brojomohun Hurdhan, residing respectively at Nos. 41 and 30, Molunga 1st Lane, in the town of Calcutta, and lately carrying on the business as Dealers in Piece Goods and Ready Made Clothes, at No. , in the said town of Calcutta, Insolvents.

Notice that the petition of the said Insolvents seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Wednesday, the 13th day of June instant, and by an order of the same date the estate and effects of the said Insolvents were vested in the Official Assignee.—Sen and Co., Attorneys. Date of Gazette containing notice, June 21, 1883.

In the Matter of Nursing Chunder Bose, of No. 38½, Ramtonoo Bose's-lane, Simlah, in the town of Calcutta, carrying on trade and business of a Tailor and Order Supplier, at No. 378, Upper Chitpore-road, Jorasanko, in Calcutta aforesaid, under the name and style of Bose, Ghose, and Co., an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Wednesday, the 13th day of June instant, and by an order of the same date the estate and effects of the Insolvent were vested in the Official Assignee.—N. G. Newgie, Attorney. Date of Gazette containing notice, June 21, 1883.

In the Matter of David Lobo, of No. 10, Nolitmohun Das's-lane, in the town of Calcutta, a Gunner in the service of the Port Commissioners, Calcutta, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 12th day of June instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person. Date of Gazette containing notice, June 21, 1883.

In the Matter of Arthur Napoleon Templeton, Head Examiner in the Home Department Press, residing at No. 2, Shurreep Dufry's-lane, in the town of Calcutta, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Monday, the 18th day of June instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—C. A. Smith, Attorney. Date of Gazette containing notice, June 21, 1883.

In the Matter of William Daniel Knight, of No. 29, Jaun Bazar-street, in the town of Calcutta, an Engineer in the service of the Port Commissioners, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 19th day of June instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person. Date of Gazette containing notice, June 28, 1883.

No. 25270.

H

In the Matter of Radhaballub Doss, late of No. 9, Mirzapore-street, in the town of Calcutta, formerly a Compounder, but for the last four years out of employ, at present a Prisoner in the Presidency Civil Jail, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 26th day of June last, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—W. F. Gillanders, Attorney. Date of Gazette containing notice, July 5, 1883.

Chief Clerk's Office, the 3rd day of July, 1883.

In the Matter of George Washington Showell, late Agent Alliance Bank of Simla Limited, Murree, and First Class Clerk in the office of the Controller of Military Accounts, Calcutta, but at present a Prisoner in the Civil Side of the Presidency Jail, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Thursday, the 28th day of June last, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—J. H. Wheeler, Attorney. Date of Gazette containing notice, July 5, 1883.

In the Matter of Michael Emmanuel Sevastapulo, residing at No. 33, Sooterkin's-lane, in the town of Calcutta, formerly carrying on business as Produce Broker at No. 106, New China Bazaar, in Calcutta, under the style of Sevastapulo and Co., and lately in the employ of Mr. P. A. Masson, as Assistant, but now without employment, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 10th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—H. C. Chick, Attorney. Date of Gazette containing notice, July 19, 1883.

In the Matter of Charles Holmes Lewis, an Assistant at Badham Brothers, and residing at No. 36, Kopalitollah-lane, in Calcutta, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Friday, the 13th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Insolvent in person. Date of Gazette containing notice, July 19, 1883.

In the Matter of Rameymadhub Chatterjee, of Kamalpore, station Boliagur, in the zillah of Hooghly, and subsequently of Manicktollah-street, in Simlah, in the town of Calcutta, but at present a Prisoner in the Presidency Jail of Calcutta for Debt, formerly Manager to a Jaitra or Native Opera of one Gonesh Chunder Breemoney, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 17th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee.—Bissonauth Dutt, Attorney. Date of Gazette containing notice, July 26, 1883.

In the Matter of Panchourey Paul, of No. 22, Kristo Daes Paul's-lane, Simlah, in the town of Calcutta, and Mohendro Nauth Chowdry, of

The Last Case of Vishvanath Datta that We could Find Till Now

longer, and more and more women in black or grey saris, salwar kameez or pant suits are joining the profession. The building has survived two fires. Less than a decade ago, it had been declared a condemned building. But it is back in form, and even the staircase with two wings extending to the floor above on each of its five marble-lined floors has been renovated. The offices of some of Calcutta's most eminent law firms are housed here. Families of legal luminaries have been attached to these for generations.⁴³

From *The Bengal Directory of 1884*, we come to know that Vishvanath Datta was practising from 6, Old Post Office Street, Calcutta. However, in the alphabetical list of attorneys, his year of admission in India has been wrongly printed as 1870 instead of 1866.⁴⁴ The following gazette notification of 1879 indicates that he was in Calcutta before 30 July 1879:

In the Matter of Madub Chunder Chatterjee, of No. 78, Chasadhobaparras-street, Jorsanko, in town of Calcutta, a Writer in the Government Telegraph Office at Calcutta, as also a Shop-keeper of Miscellaneous Goods, lately carrying on business at No. 61, Radha Bazar, in Calcutta aforesaid, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Friday, the 20th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—Bissonath Dutt, Attorney. Date of Gazette containing notice, July 30, 1879.⁴⁵

Following are other notifications that were published from 1880 to 1883:

In the Matter of Mutylooll Coondoo, of No. 30; Strand-road, in the town of Calcutta, lately carrying on business as Dealer in Iron and other Goods, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21,

was filed in the office of the Chief Clerk on Friday, the 9th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—Bissonauth Dutt, Attorney. Date of Gazette containing notice, July 14, 1880.⁴⁶

In the Matter of Nobin Chunder Roy, of No. 262, Upper Chipore-road, Baug Bazaar, in the town of Calcutta, Ironmonger, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Monday, the 13th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—Bissonauth Dutt, Attorney. Date of Gazette containing notice, September 22, 1880 (5535).

In the Matter of Neelcoraull Dutt, of No. 1, Kallachand Sandles-lane, Sham Bazar, in the town of Calcutta, a Mohurir in the Native Department of Messrs. Hoare, Miller, and Co., Merchants and Agents, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk, on Friday, the 9th day of September instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—Bissonauth Dutt, Attorney. Date of Gazette containing notice, September 14, 1881.⁴⁷

In the Matter of Edwin John Chatelier of No. 55, Elliot-road, in the town of Calcutta, formerly carrying on business as Oil Manufacturer and Coal Contractor, at Raneegunge, in the district of Burdwan, but at present Produce Broker, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Monday, the 5th day of December instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the

Official Assignee—Bissonauth Dutt, Attorney. Date of Gazette containing notice, December 14, 1881.⁴⁸

In the Matter of Nobinchunder Doss, an Insolvent.

On Wednesday, the 7th day of June last, by an Order of this Court, the said Insolvent was adjudged entitled to his personal discharge under the Act 11, Vic., chap. 21, as to all persons named in his schedule as creditors or claiming to be creditors respectively—Bissonauth Dutt, Attorney. Date of Gazette containing notice, July 5, 1882.⁴⁹

And the last notification of Vishvanath Datta that we could get:

In the Matter of Baneymadhub Chatterjee, of Kamalpoore, station Bollagur, in the zillah of Hooghly, and subsequently of Manicktollah-street, in Simlah, in the town of Calcutta, but at present a Prisoner in the Presidency Jail of Calcutta for Debt, formerly Manager to a Jatra or Native Opera of one Gonesh Chunder Sreemoney, an Insolvent.

Notice that the petition of the said Insolvent seeking the benefit of the Act 11 Vic., chap. 21, was filed in the office of the Chief Clerk on Tuesday, the 17th day of July instant, and by an order of the same date the estate and effects of the said Insolvent were vested in the Official Assignee—Bissonauth Dutt, Attorney. Date of Gazette containing notice, July 26, 1883.⁵⁰

Vishvanath Datta had made such a mark as an attorney that he kept getting high profile cases till his last days:

During the last flickering days of his life Bisvanath contracted diabetes. At that time he was away from Bengal in connection with his legal practice. During his last days he suffered from heart ailments as well. On the day he died (13th February, 1884) he had returned home in the evening and complained to his wife that his client had taken him all the way to Alipore for

the inspection of certain legal documents and that he was feeling a pain in the chest. ... On the eve of his sudden demise agents of the Nizam of Hyderabad were negotiating with him on a case which they wanted him to take up.⁵¹

There appears to be some confusion in the date of Vishvanath Datta's death reported by Bhupendranath Datta. According to Sailendra Nath Dhar: 'These happy days of Narendra's life were suddenly cut short one evening (25 February 1884) when, while he was paying a visit at Baranagore, news was brought to him of his father's death.'⁵² Shankar writes: 'There is some doubt regarding the actual date of Bishwanath's death. According to the Calcutta Corporation records, he died on 23 February 1884. Yet, according to Bhuvaneshwari's application to the high court, he died on the day after. The Corporation records, however, do confirm that he passed away at the Gourmohan Mukherjee Street house.'⁵³



Notes and References

26. This information is incorrect as there was a railway line to Delhi in 1871. George Huddleston quotes the 'Official Gazette': 'The distance from Calcutta by rail to Benares is 541 miles. Work was begun in 1851. The line to Burdwan was opened in February 1855; to Adjai in October 1858; to Rajmahal in October 1859; to Bhagulpore in 1861; to Monghyr in February 1862, and to opposite Benares in December 1862.' (George Huddleston, *History of the East Indian Railway* (Calcutta: Thacker and Spink, 1906), 34). Elsewhere we read: 'Calcutta linked with Delhi, Amritsar and Bombay in 1866.' (Jagir Singh Bajwa and Ravinder Kaur, *Tourism Management* (New Delhi: A P H, 2007), 95).
27. Mahendranath Datta, *Swami Vivekanander Balyajivani* (Bengali) (Calcutta: Mahendra Publishing Committee, 1935), 47-9.
28. Bhupendranath Datta, *Swami Vivekananda: Patriot-Prophet* (Calcutta: Nababharat, 1954), 418.
29. See *Swami Vivekananda: Patriot-Prophet*, 108. Bhupendranath Datta writes there: 'Again, in

a letter written from Lucknow to his cousin Taraknath, dated 13th June, 1872, he says that: "At my suggestion Mr. J. the head of the Bar is going on Monday to call a meeting of us all for forming an association, a library and a hall." There are minor changes from the original in the transcription by Bhupendranath Datta. In this article, this letter has been transcribed from the facsimile printed in this book.

30. *Cones and Co's Directory and Almanac for 1878* (Calcutta: Cones, 1878), Part 6, 5.
31. His Eastern and Western Disciples, *The Life of Swami Vivekananda*, 2 vols (Kolkata: Advaita Ashrama, 2008), 1.31.
32. It may be strange to read of a snowfall in Lahore. However, due to north-western Himalayan cold currents, such instances, though rare, have happened in the past. See E Douglas Archibald, 'The Recent Unseasonable Weather', *Nature*, 29 June 1882 <<http://tinyurl.com/nlg-8gmk>> accessed 02 June 2015 and *Annual Report of the Chief Signal Officer* (Washington: US Government, 1883), 376 <<http://tinyurl.com/oseu3de>> accessed 02 June 2015.
33. This is incorrect. Vishvanath Datta came to Raipur in 1877 and not in 1878 because *The Bengal Directory of 1878* informs us of his presence in Raipur, which was based on the previous year's data. Moreover, in other authoritative biographies of Swami Vivekananda, we find that Vishvanath Datta stayed in Raipur for almost two years. For instance: 'In 1877, when Naren was fourteen years old and student of the third class (equivalent to the present class eight), his father went to Raipur in the Central Provinces.' (*The Life of Swami Vivekananda*, 1.39).
34. *Swami Vivekananda Balyajivani*, 49–50.
35. *The Bengal Directory: 1874* (Calcutta: Thacker and Spink, 1874), Mofussil, 982. <http://dSPACE.wbpublibnet.gov.in:8080/jspui/bitstream/10689/21278/14/Chapter%2013_969-1048p.pdf> accessed 02 June 2015.
36. For the directories of 1876 to 1879, see <<http://tinyurl.com/02acn5l>>, <<http://tinyurl.com/nfbem2a>>, and <<http://tinyurl.com/ph72wc2>> accessed 02 June 2015.
37. *The Punjab Record* (Punjab: W E Ball, 1873), 8.1.152 <<http://tinyurl.com/p8s9qka>> accessed 02 June 2015.
38. *The Punjab Record* (Punjab: W E Ball, 1874), 9.1. <<http://tinyurl.com/q2qu5x5>> accessed 02 June 2015.
39. *The Bengal Directory: 1879* (Calcutta: Thacker and Spink, 1879), 285 <<http://tinyurl.com/pa9wxd8>> accessed 02 June 2015.
40. *Swami Vivekananda Balyajivani*, 54.
41. See *The Bengal Directory: 1876* (Calcutta: Thacker and Spink, 1876), 287 <<http://tinyurl.com/p3qza2d>> and *The Bengal Directory: 1881* (Calcutta: Thacker and Spink, 1881), 218 <<http://tinyurl.com/qzel369>> accessed 02 June 2015.
42. See <<http://tinyurl.com/xffr>> accessed 10 July 2015.
43. *The Telegraph*, Calcutta, 30 March 2008 <<http://tinyurl.com/q6tzlaj>> accessed 02 June 2015.
44. See *The Bengal Directory: 1884* (Calcutta: Thacker and Spink, 1884), 200 <<http://tinyurl.com/qgld588>> accessed 02 June 2015.
45. *The London Gazette*, Issue 24763 dated 19 September 1879, 5576; <<https://www.thegazette.co.uk/London/issue/24763/page/5576/data.pdf>> accessed 02 June 2015.
46. *The London Gazette*, Issue 24897 dated 2 November 1880, 5532; <<http://tinyurl.com/pn-sr38f>> accessed 02 June 2015.
47. *The London Gazette*, Issue 25041 dated 25 November 1881, 5922; <<http://tinyurl.com/nv878f5>> accessed 02 June 2015.
48. *The London Gazette*, Issue 25074 dated 21 February 1882, 729; <<http://tinyurl.com/07egc6z>> accessed 02 June 2015.
49. *The London Gazette*, Issue 25142 dated 29 August 1882, 4042; <<https://www.thegazette.co.uk/London/issue/25142/page/4042>> accessed 02 June 2015.
50. *The London Gazette*, Issue 25270 dated 18 September 1883, 4611; <<https://www.thegazette.co.uk/London/issue/25270/page/4611>> accessed 02 June 2015.
51. *Swami Vivekananda: Patriot-Prophet*, 57–8.
52. Sailendra Nath Dhar, *A Comprehensive Biography of Swami Vivekananda*, 3 vols (Chennai: Vivekananda Kendra, 2012), 1.200.
53. Shankar, *The Monk As Man: The Unknown Life of Swami Vivekananda* (New Delhi: Penguin, 2013), 19.

Kartikeya

Alok Dutta

THE CELEBRATION OF YOUTH POWER and vitality, youth is the time of the manifestation of valour, courage, and beauty. Young age, restlessness, energy, a free mind, fearlessness, brightness, power, ability, endeavour, and reflex—the synthesis of all these qualities takes one to the limits of dexterity during youth. This is also the age for displaying physical prowess and creating world records in sports.

This is reason for the resplendent presence of Kartikeya in the altar of the ‘Mother of society’, Goddess Durga. If in the apparatus for slaying demons, Ganesha of people is the strength, stamina, and power; if Lakshmi is wealth; if Saraswati is the intellect; then Kartikeya is the principal executive power in this endeavour. He is the agent of implementation, execution, and enforcement.

Power has resplendent beauty. And so, Kartikeya is handsome! Beauty loves youth and youth craves beauty. That is why beauty and power mingle together and become one.

That is why youth is celebrated in the battlefield. That is why the combatant soldiers of the Indian Army are at the most in their forties. Older army personnel do not go directly to the battlefield. They maintain discipline, make plans and strategies, or contribute through science and technology. In the army the youth is enriched by the experience of the old and the wise.

I have seen army cantonments a few times. Whoever has had such an opportunity would have seen the strict discipline enforced in such

places. Everyone is always engaged in work. No place for laziness. And the rod of punishment is struck if any mistake occurs. Even when there is no war, everything is done in a timely and orderly manner without fail. Regular exercises, cooking for thousands, laundering of so many clothes, and many such activities go on with clockwork precision. All army personnel have to do much physical labour.

This is something to ponder upon. The farmers physically toil in the fields, labourers toil in factories, and many other places. And the soldiers physically toil in cantonments and garrisons. But the neatness and readiness of the soldiers are not seen elsewhere. Some labourers wear uniform. But it is compulsory for all the soldiers to wear neat uniform all the time. They are not only required to be clean-shaven and to keep their clothes clean but are also required to be always trim and ready. Knowing full well that they would have to run on a dusty ground, the soldiers have to turn up at the parade line-up with sparkingly-polished shoes. That is not all. There

are different dress codes for different occasions and situations. Going to the canteen?

Then there are specific things you should wear from head to toe, not just anything. Attending a party? Then this is the specific dress you should wear from head to toe. With years of practice, these habits percolate deeply into the personal lives of the soldiers. They are always spick and span. They finish their bath and shave and arrive from the bedroom to the breakfast table,



tip-top and ready. Their neatness is clearly reflected even in the slippers they wear at home.

Not just for fashion, but also for a healthy physical and mental life, one should be clean and ready all the time. One has to maintain a constant readiness not only for fighting the enemies but also for the fight of life. That is true smartness. This is the nature of Kartikeya.

His attire, ornaments, weapons, and vehicle portray his ever-readiness. The peacock is one of the most beautiful and valorous birds. All this shows the military smartness of Kartikeya. He is the symbol of youth-power, which is valorous, courageous, toiling, and hard-working. And these qualities form manliness and are compellingly beautiful. The royal stride of the lion and the lightning pace of the cheetah while galloping and hunting come together in Kartikeya. That is how an army commander should be.


War is an art. The expert use of science and technology is integral to the science of war. That is why the able commander or the able soldier has to be constantly in touch with the ancient and modern wisdom. That is why Kartikeya finds his place near Saraswati, the goddess of wisdom, in the altar of Mother Durga. Besides, the commander has to keep a thousand eyes on the activities of the enemy. The peacock with its wings spread, is symbolic of a thousand eyes. Also, this bird kills all its enemies. The peacock deftly kills its enemy, who comes silently and secretly like a snake. Since a soldier has to also fight in the skies, this warrior-bird is most suited as the vehicle of Kartikeya, both in war and beauty.

The connection of Saraswati with war has already been mentioned. But another god is closely connected with war: Vishvakarma. The need for an unlimited stock of weapons for countless soldiers remains the same in the past, present, and the future. Also needed are many other provisions of war. The symbol of Vishvakarma is not explicit in

the form of Kartikeya, but disguised, in one form or the other. Kartikeya's activities are proof of that.

A peaceful and loving life is meant for the masses, not for the army commander. Moreover, the strict disciplined life of a soldier is unbearable for the masses. The military discipline natural to a soldier is out of place and even a bit too much in the relationship of a mother and child, in family ties, in the closeness of relatives, and in the free mixing of friends. That is why though having dedicated one's life to the masses and to the people of one's country; the soldier has to maintain a healthy distance from the civilians. That is why a cantonment is built away from common habitation, in a place protected and out of bounds for the masses. At the same time, the cantonment is not built in a place too far away from the masses or completely cut-off from them. That is why in the altar of Mother Durga, though Kartikeya is as far as possible from the symbol of the masses, Ganesha, they are on the same platform.

Some forms of Kartikeya have six faces. This form is both logical and appropriate. He is a soldier and a commander too. He has to constantly be on the alert to face unexpected attacks from the enemy. He has to keep a vigil simultaneously in all the six directions: north, south, east, west, up, and down. Also, he has to instruct other soldiers. And that has to be done by uttering words through the mouth and so the need for six faces, facing six directions.

It is one thing to fight a war with a trained army, but when the war is a people's war, the soldiers are just ordinary people. Then it is all the more important for Kartikeya to have six faces. It is also important to keep an alert vigil and the need for instructions is all the more pronounced because people's war is always caused by indiscipline. But even then much strength is required of warring youths with weapons in hand. It is a huge responsibility of a warring army commander. 

REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications



Bhagavad Gita: Duty, Devotion and Divine Grace

Thotalam Chellaswami

Srinivasa Gita Satsangh Trust, Flat B-4/41, First Main Road, Gandhi Nagar, Adyar, Chennai 600 020. 90 pp. ₹ 75. PB.

This slim book with an unostentatious cover is a mine of metaphysical wisdom distilled from the Bhagavadgita's teachings as interpreted in the light of the philosophy of Vishishtadvaita. The major premises of this theistic system of Vedanta namely, the validity of a personal God, who responds to sincere prayers of the devotees, the doctrine of the reality of both God and the universe, and the concept of *shesha-sheshi* relationship between the individual soul and God supply the grist to the mill of the author's analysis and exposition and enable him to draw logical corollaries which form the rich body of the metaphysics of Vishishtadvaita.

The author turns the spotlight chiefly on the implications of karma yoga in the light of the doctrines of his metaphysical persuasion and also on the supreme primacy and practical efficiency of bhakti. The doctrine of karma yoga as an independent and self-sufficient means of reaching the Divine is strongly upheld. The blend of the elements of jnana and bhakti in karma yoga is pointed out. The pith of jnana consists in the termination of the spirit of identification with the psychophysical complex and the conscious assertion of the sense of identification with the indwelling immortal Atman. The quintessence of bhakti is the spirit of self-abnegation that leads to the exaltation of the Divine and the extinction of ego and its pretensions.

The author has admirably employed his nimble wit to identify the most relevant verses of the Gita, press them into service to erect a strong edifice of the vibrant philosophy of Vishishtadvaita, and

proffer to aspirants a pragmatic spiritual blueprint in which the overriding force is towering devotion with karma and jnana as subsidiary expedients aiding and accentuating the power of devotion to access the Divine. The narrative is lucid and clear. This book should definitely have immense appeal to aspirants interested in getting familiarised with the rich grandeur of one vital segment of Indian philosophy and in hewing their path to the attainment of the Divine according to its guidelines.

N Hariharan
Madurai



Bhagavad Gita— Quintessence (saarasaaram) of the Gita Sermon

Thotalam Chellaswami

Srivaishnavism Kainkaryasabha, Flat A-4, No 5, Venkateshnagar Main Road, Virugambakkam, Chennai 600 092. 126 pp. ₹ 125. PB

The book under review is a scholarly and Teloquent interpretation of Bhagavadgita's teachings in the light of the philosophy of Vishishtadvaita. The primary thrust of the book is threefold: establishing the paramountcy of bhakti with its crowning doctrine of prapatti or self-surrender, emphasising 'joy and cheer' as the essential message of the sermon, and elucidating the significant doctrines of karma yoga in the Gita as logical corollaries of the overarching doctrine of devotion.

The learned author offers profuse quotations of the Gita verses to advocate and establish the primacy of devotion and its inevitable climax of surrender as infallible means of reaching the Divine. Verses sixty-one to sixty-six of the eighteenth chapter provide the doctrinal ammunitions for his attack of rival doctrines and espousal of his cherished doctrines. The author's dexterity in marshalling the numerous verses in other chapters of the Gita to reinforce his

interpretations is really admirable. His incisive remark that the Gita shows the way of leaping from the pedestrian plane of '*yantra-arudha*' onto the lofty trajectory of '*yoga-arudha*' shows his flair for catchy epigrams.

The spicy and delectable ingredients of vital concepts that he mixes to prepare his heady brew of exposition are manifold. The gospel of bhakti and *sharanagati* or *prapatti*, the doctrine of divine grace, the doctrine of God as *antaryamin*, free will versus destiny, the freedom of choice even in matters of spiritual salvation, the imperative need to harmonise the individual will and the divine will, the *mahavakya* of the Gita as embodied in its last verse, the doctrine of devotion as the seminal concept embedded in the last verse, the close nexus between bhakti and *prapatti*, the supreme value of voluntary and unconditional surrender to the Divine, the essential identity of jnana and bhakti, the true meaning of the last verse, and the need for the individual will to be guided by the Divine will implicit in the seventy-eighth verse of the eighteenth chapter—all these rich ideas are interwoven to form a colourful tapestry of theoretical exposition. The essence of the Gita as presented by Sri Yamunacharya is given to stress the importance of bhakti as the sole means of realising Narayana, who is identical with the Upanishadic Brahman.

It is pointed out that the Gita that starts with the despondency of Arjuna as its opening note, ends paradoxically, with the sending out the message of joy and cheer for anyone who is a dedicated practitioner of the Gita's teachings of bhakti, *prapatti*, *svadharma*, and dedication to the welfare of the world. Sri Krishna's repeated counsel to Arjuna to shed his grief and jump into the fray with optimism and joy clearly demonstrates that the Gita is a testament of doughtiness and delight as the self-effacing devotees, having divine grace for their bulwark, automatically exude the temper of joy and cheer.

The second section consisting of reflections on the Gita's message of joy and cheer is followed by the third section of analysis of the significant doctrines of karma yoga, namely, selfless work, *svadharma*, jnana *yajna*, service to society seeing it as the tabernacle of the Divine, the concepts of karma, *vikarma* and *akarma*, the inescapability of action for the embodied beings, the need to

sublimate action by ridding it of the venom of selfishness, egoistic temper, the sense of agency and the mentality of hankering after the fruits of action, the constant engagement in work of God primarily to set an example to others, the concept of the mutual interconnectedness of the triple yogas, the view of karma yoga as karma catalysed by jnana, fusion of wisdom and work in karma yoga, the self-sufficiency of karma yoga as an independent means of God-realisation, and the validity and practical efficiency of the theory of combination of jnana and karma, which Acharya Shankara rejects as untenable.

Rival schools of philosophy would certainly not agree with many views expressed in the book. The unique merit of the Gita is its amazing synthetic perspective which results in the sacred treatise lending itself to varied interpretations by rival theorists to buttress their distinctive doctrines. What is vital is not the nature of conclusions reached but the clash of vibrant ideas of different schools of philosophy and the rich speculation it triggers. Swami Vivekananda has inimitably pronounced on the validity and practical efficiency of the different yogas in his *mahavakya* which reads thus: 'Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one or more or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.'

The sublunary community is composed broadly of three types of human beings: the cerebrotonic, people of intellect, the viscerotonic, people of emotions, and the somatotonic, people of willpower or of executive temper. Clash of ideas is inevitable as long as these different types exist. Regarding the clash and churning of ideas, it is always the case of the more, the merrier, as it contributes to the enrichment of philosophy.

The narrative of this book is lucid, profound, and vibrant. The unostentatious exterior of this slim book belies its inner richness. This book is certainly an engaging read.

N Hariharan
Madurai

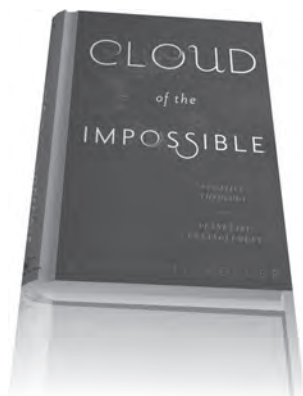
MANANA

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Cloud of the Impossible* *Negative Theology and Planetary Entanglement

Catherine Keller

Columbia University Press, 61 West 62 Street, New York, NY 10023. USA.
2014. xi + 408 pp. \$35.00. PB. ISBN 9780231171151.



PLAYING FRENCH HORN FOR THE school musical—it was *The Man of La Mancha*, and I was fourteen—I fumbled the high C. On the stage Don Quixote was belting out the climax of ‘the Impossible Dream’. Few in the auditorium would have noticed my tremble. But that cracked C may have betrayed an early resistance to the whole drama of ‘the impossible’—and an inability to let it go. So here I am, in another millennium, still trying to crack open the im/possible.

Aren’t we all? When relationship that matters doesn’t twist us to the faltering edge of possibility? Desire and fear blur together. What future comes before us unclouded?

Still, had not ‘that cloud of impossibility’ floated before me later in the voice of a fifteenth-century meditation, I might have eluded the theme. By our own epoch, in an altogether different voice, the ‘experiment of *the impossible*’ had reached a high pitch of theory: a climactic deconstruction. Why wouldn’t it? In our age impossibility has gone planetary. It has metastasized politically, economically, and—with deepening rumbles of apocalypse—ecologically. Dream, in German *Traum*, becomes trauma. Faith in the right outcome fades. Yet an answering planetarity of social movements, a great convulsiveness of gender, sex, race, class, species, keeps materializing against the odds. Echoing still from the World Social Forum in Porto Alegre: ‘another world is possible’. Possible, not probable. The

hope haunts, lacking the determinism of progress or the guarantee of providence.

We ‘know’ what we know only with the irony of apophasis, of a language open to its own undoing. It would put scare quotes all over this text if it could. The relations are always too many, too much, dreamy or traumatic, enigmatic or incalculable, impossible to encompass. In the perspective of this book and of its cloud, we—‘we’—do evolve, we develop, we select. But we do so in this ‘consciousness of Relation’, this knowing together, that only knows itself as entangled in the complicated histories, bodies, indeterminate collectives, human and otherwise, that enfold us. They exceed our knowing backward or forward in time, outward or inward in space. And from these endless enfoldings we each unfold—here, now, and differently.

I wager that traces of God will continue to inflect our relation to that pressing excess that comes within us and before us—even when it goes silent and unnamed, even when it is distributed amidst all those others permeating, populating, and eluding us. (Pascal in an age of ecological indeterminacy might wager not on God’s existence but on ours.) One may then keep weeding out the traces, imagining a final exodus from all religion. Of course ‘after theism’ or ‘after the death of God’, after so many names and so many unnamings, so many disappointments, so many dullings and dyings, what we nickname

God must seem obscure and impossible. That does not mean It will ever have been captured by the names of what has died.

So one might resist the bipolar impatience—Nature versus Supernature! God yes or no! One might grant some experimental time, some cloud space, to theology well-practiced in self-critical mindfulness, ‘learned ignorance’ (Cusa), in ecofeminist, genderqueer, divanimal subversion or ‘divine multiplicity’ (Laurel Schneider). Would this mean ‘the autodeconstruction of Christianity’ (Jean-Luc Nancy)? And ‘what would theology be and do among the damned and damaged,’ asks Sharon Betcher, ‘in the winter of the worn-out and wrecked relics of commodity capitalism?’ In its most affirmative intercarinations, beyond every Christian anathema, would it find itself close to the apophatic ‘God after God’ of Richard Kearney’s ‘anatheism’? ‘It is only,’ he writes, ‘if one concedes that one knows virtually nothing about God that one can begin to recover the presence of holiness in the flesh of ordinary existence.’ The flesh of such possible theologies and such live potentialities comes suffused with every manner of ‘negative capability’—as Keats famously captured it in a letter to his brother: the capacity ‘of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.’

In this risk and in this opening, what is called *theology* will pose its own im/possibilities. Only so may it open the way of another relation to possibility itself—*passe ipsum*. This book will consider how the cloud surrounding what we say about ‘God’ here enfolds the entire crowd of our relations. In other words the ancient *via negativa* now offers its mystical unsaying, which is a non-knowing *of God*, to the uncertainty that infects our knowing of anything that is *not* God. The manifold of social movements, the multiplicity of religious or spiritual identifications, the queering of identities, the tangled planetarity of human

and nonhuman bodies: these in their unsettling togetherness will exceed our capacities ever altogether to know or manage them. In their unspeakable excesses they press for new possibilities of flourishing. So I do not find it unrelated that in the same time, in the very neighbourhood of these earthbound interactions, the ancient speech of the unspeakable is emitting new resonances: of something ‘more than impossible,’ *infini*, unfinished.

The Cloud of the Impossible hopes to demonstrate, billowingly, that these relations that materialize as selves and as collectives, the relations that crowd, that differ and matter, come also apophatically entangled in and as *theology*. For at a certain point the darkness—just where it turns theological, beyond all light supremacism—begins to glow: ‘in the brilliant darkness of a hidden silence.’ Thus the sixth century Pseudo-Dionysius situates the discourse that can properly be called negative theology. But the enigma of the dark and shining cloud precedes the theology, as we shall see. It can be said to precipitate its possibility. And I suspect that it does so again, improbably, differently, now.

The theology precipitated by the *Cloud of the Impossible* will not call upon the clouds, let alone God, to save us. Nor will it save God. Not, at any rate, if salvation is something someone does to another. If, however, saving is the opposite of wasting, ‘saving the name’ might be just good ecology.

In the dark theopoetics of the cloud, might the very fold between our nonknowing and our nonseparability begin to appear as possibility itself, *posse ipsum*? But what events, what becomings, of planetary solidarity might yet be actually and not just abstractly possible? Possible, that is, to actualize—but perhaps not, even in the face of cataclysm, without a spacetime of contemplation!

Dimly, a broken high C echoes the elemental call of the shofar in the wilderness. 

REPORTS

News of Branch Centres

Ramakrishna Mission Ashrama, Narainpur held a five-day sports meet from 18 to 22 April 2015 in which 1,500 students from 31 schools of 3 districts in Chhattisgarh participated. Sri Balaram Das Tandon, Governor of Chhattisgarh, gave away prizes to the winners on 22 April. He also declared open the newly built 200-meter gallery that day. Swami Gautamananda, Adhyaksha, Ramakrishna Math, Chennai, inaugurated the renovated gymnasium at the ashrama on 6 May. The ashrama also held a *kisan mela*, farmers' fair, on 11 May which was visited by about 1,000 farmers.

Vivekananda Ashrama, Shyamla Tal celebrated the first phase of its centenary from 4 to 10 May.

Swami Gautamananda inaugurated a holographic film on India's cultural history at Vivekanandar Illam (Vivekananda House) of **Ramakrishna Math, Chennai**, on 15 May.

The computer centre building at Khetri centre was declared open on 28 May.

Swami Gautamananda inaugurated the classrooms of the Matriculation Higher Secondary School building of **Ramakrishna Mission Ashrama, Chennai** on 28th May.

The newly constructed study hall building at **Ramakrishna Mission Vidyapith, Purulia** was declared open on 29 May.

The monks' quarters building at **Ramakrishna Math, Bagda** was inaugurated on 29 May.

The staff quarters building of **Ramakrishna Mission Saradapitha** was inaugurated on 30 May.

The 'Vivekananda Middle and High School' building of **Ramakrishna Mission Vivekananda Society, Jamshedpur** at Chenab Road, Sakchi, was declared open on 31 May.

Sarada Kindergarten of **Ramakrishna Mission, Singapore** has received Reading Innovation Award (Distinction) from National Library Board, Ministry of Communications and Information, Singapore. The award was presented by Ms Sim Ann, minister of state for Communications and Information, Singapore Government, on 20 March. On 4 May, Mr Tan Chuan-Jin, minister of Social and Family Development, Singapore Government, visited Sarada Kindergarten of the centre.

Sri Sandeep Chakraborty, Deputy High Commissioner of India to Bangladesh, inaugurated the newly built monks' quarters at **Ramakrishna Ashrama and Ramakrishna Mission, Jessore (Bangladesh)** on 2 May.

Relief

Earthquake Relief • Ramakrishna Mission continued its relief operations in Nepal and some parts of India that had been affected by a devastating earthquake on 25 April. Details are given below.

(a) **Darjeeling**: The centre distributed 50,000 kg rice, 5,000 kg soya chunks, 15,000 kg lentils, 5,000 packets of turmeric powder, 5,000 packets of assorted spices, 5,000 kg salt, 2,500 kg biscuits, 2,500 kg bhujia, a kind of snack, 25,000 kg rice flakes, 1,050 kg milk powder, 2,500 kg sugar, 1,250 kg tea leaves, 50,000 matchboxes, 10,000 soap-bars, 20,000 sets of toothpaste and toothbrush, 60,000 candles, 5,000 first-aid kits and 5,000 tarpaulins among 5,003 affected families at Janakpur Anchal of Sindhuli district in Nepal from 11 to 20 May.

The District Administration Office of Jhapa district, Nepal, in its letter of appreciation, has commended the service rendered by the centre to earthquake victims.

(b) **Kathmandu**: After conducting extensive survey in some of the worst-affected districts, the



Earthquake Relief in Nepal

centre distributed 7,900 kg rice, 780 kg dal, 1,108 kg potatoes, 100 kg pumpkin, 10 kg green chilies, 10 kg turmeric powder, 495 kg salt, 595 litres of edible oil, 4,000 kg rice flakes, 3,170 packets of biscuits, 4,000 kg milk powder, 79 kg baby food, 497 kg sugar, 100 kg molasses, 3 kg tea powder, 2,300 water bottles, 590 ORS packets, 1,700 utensil-sets (each set containing 1 plate, 1 glass, 1 cup, 1 cooking vessel, and 2 ladles), 1,000 buckets, 1,000 mugs, 5,000 blankets, 1,000 mats, 2,000 mosquito-nets, 3,200 tarpaulins, 3,000 garments, 500 soap-bars, 800 sets of toothpaste, and toothbrush, 800 torches, and 14 solar lamps, among 3,865 families of sixty-six villages in Bhaktapur, Dhadhing, Gorkha, Kathmandu, Kavre, Lalitpur, Makwanpur, Nuwakot, Ramechhap, and Sindhupalchok districts in Nepal, from 30 April to 29 May.

(c) **Lucknow:** The centre distributed 500 kg rice flakes, 150 kg milk powder, 150 kg sugar, 3,000 blankets, 1,200 tarpaulins, 600 candles

and 600 matchboxes among 895 affected families in Gorkha and Dung districts of Nepal and Balarampur district in India from 1 to 24 May. The centre also provided medical assistance to 3,417 earthquake-affected patients of fifteen villages in Gorkha district of Nepal.

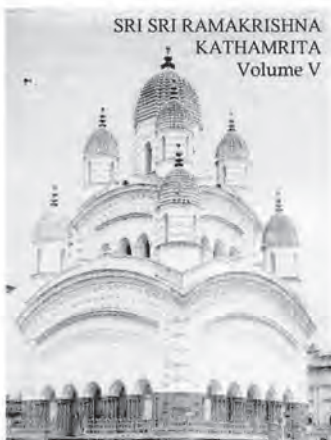
(d) **Patna:** The centre, along with our Muzaffarpur centre, started a camp at Raxaul in Bihar and distributed, on 1 and 2 May, 1,000 cakes, 1,000 packets of rusk, 1,000 packets of biscuits, 100 packets of protein powder, and 1,200 water bottles among 1,200 families who had taken shelter in the border areas. Besides, on 1 May, the two centres distributed protein powder, multivitamin tonic, biscuits, cakes, fruits, water bottles, etc among earthquake victims who had been admitted into Darbhanga Medical College Hospital and the Motihari Sadar Hospital.

The centre distributed 6,000 kg rice, 1,200 kg dal, 200 kg edible oil, 2,704 utensil-sets (each set containing 2 plates, 3 bowls, 1 tumbler, 1 cooking vessel, and 2 ladles), 2,837 tarpaulins, 960 jackets, 4,600 saris, 6,714 assorted garments, 2,564 mattresses and 4,875 blankets among 4,108 affected families in Kavre district of Nepal from 8 to 21 May.

Hailstorm Relief • Uttar Pradesh: Vrindaban centre continued its relief operations in places in and around Vrindaban that had been struck by a hailstorm on 5 April. The centre distributed 5,500 kg flour, 3,300 kg rice, 550 kg dal, 220 kg edible oil, 220 kg salt, 110 kg sugar, and 841 corrugated tin-sheets among 271 families from 25 April to 2 May.

Winter Relief • Bangladesh: The **Dhaka** centre distributed 300 blankets to poor and needy people in the month of February.

Disturbance Relief • Bangladesh: In the month of February, the **Dhaka** centre, with the help of our Dinajpur centre, distributed 100 saris, and an equal number of dhotis, buckets, plates, tumblers, bowls, jugs, and blankets to 100 families affected by disturbance in Habibpur village of Dinajpur district. Besides, along with our Barisal centre, the Dhaka centre distributed 800 kg rice, 160 kg dal, 16 kg salt, 80 litres of edible oil, 16 dhotis, and 16 saris among 16 affected families in Barguna area of Barisal district in the month of April. ☞



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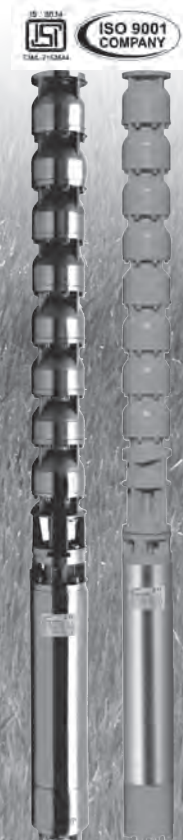
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Inspired by the sayings of Swami Vivekananda "This life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive", many eminent doctors, surgeons, medical specialists in different areas and paramedics, have voluntarily come forward to serve the poor. The foundation stone for this building has already been laid by our Most Revered Swami Smarananandaji Maharaj, Vice-President of the Ramakrishna Math & Ramakrishna Mission on the 14th December, 2014.

Owing to paucity of funds, we earnestly appeal to devotees, admirers and organizations to kindly come forward and contribute generously so that the poor and needy may receive proper medical services.

Donations to the Ramakrishna Math (Yogodyan) are exempt from Income Tax under section 80G of Income Tax Act 1961. Cheques / Demand Drafts/M.O. may kindly be drawn in favour of Ramakrishna Math (Yogodyan) and send to the address mentioned below. Donation through online can be made to A/c. No. 962042050, IFSC Code No. IDIB000M057, Indian Bank, Manicktolla Branch, (Branch Code No.676). Please inform us immediately after on line transfer, your name, full postal address, Pan No. and amount donated, by E-mail: rkmyogodyan@gmail.com or by separate post.



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DECEMBER 27 -30, 2015**

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Are you growing spirituality? Can you love others? Can you feel oneness with others? Have you peace within yourself? And do you radiate it around you? That is called spiritual growth, which is stimulated by meditation inwardly, and by work done in a spirit of service outwardly.

—Swami Ranganathananda

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We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran.

Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may choose the path that suits him best.

— Swami Vivekananda



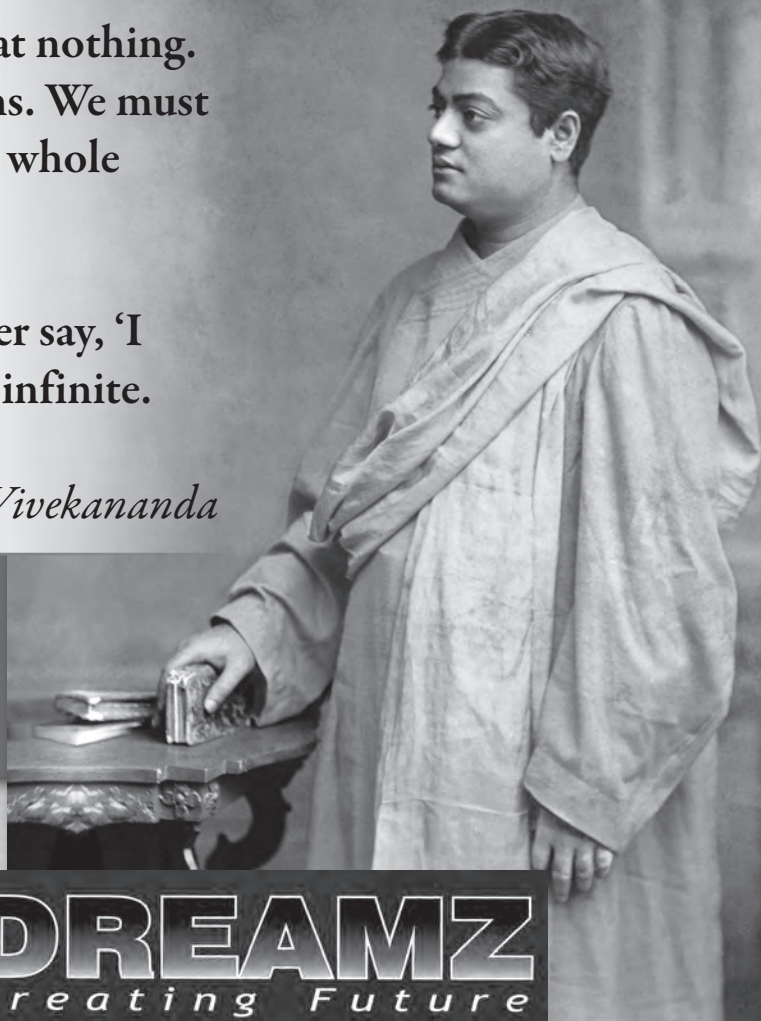
Each soul is potentially divine.
The goal is to manifest this
Divinity within.

Strength is life, weakness is
death.

Fear nothing, stop at nothing.
You will be like lions. We must
rouse India and the whole
world.

Never say, 'No', never say, 'I
cannot', for you are infinite.

—*Swami Vivekananda*



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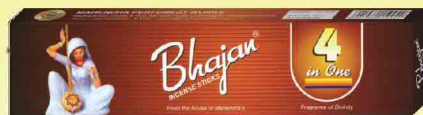
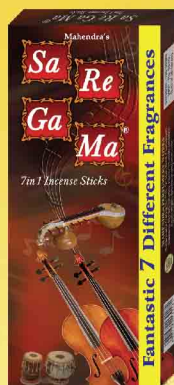


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